CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, AUGUST 13, 1836. NO. 783.---VOL. XV.—NO. 33.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 22.

CATHOLIC MISSION OF OHIO.

We will now proceed to give some extracts from the same work, the Annals of the Association, relating to the 'Mission of Ohio.' Edward Fenwick, a cousin of the present Bishop of Boston, was the founder of the Catholic church in Ohio. He was first sent as a missionary into that state, and in 1823 was consecrated bishop of Cincinnati. He died in 1832. He was full of zeal and active in his mission, and effected much towards establishing Romanism in Ohio.

The editor of the Annals in the Number for January, 1829, in speaking of bishop Fenwick's labors, and, by aid of the Association, of his success in building churches, says, 'the Protestants themselves rejoice at the sight of these temples erected to the true God, and feel a peculiar attachment for the Catholic worship, whose pomp and splendor form so striking a contrast with the barrenness and nudity of Protestant worship.' (*Quarterly Register*, II. 197.)

In the same number of the Annals, the editor, after speaking of the difficulties and labors of the missionaries in the western country, with an earnestness worthy of the best of causes, says, 'the missions of America are of high importance to the Church. The superabundant population of ancient Europe is flowing towards the United States. Each one arrives, not with his religion, but with his indifference. The greater part are disposed to embrace the doctrine, whatever it be, which is first preached to them. We must make haste; the moments are precious. America may one day become the centre of civilization; and, shall truth or error establish there its empire? *If the Protestant sects are beforehand with us, it will be difficult to destroy their influence.*'

'Bishop Fenwick,' of Ohio, adds the editor, 'is laboring with an admirable zeal to combat this influence of the Protestant sects in the mission entrusted to him. Numerous conversions have already crowned his efforts; and he has even been able to *establish a convent*, all the nuns of which are Protestants, who have abjured their former faith.' (*Quarterly Register*, II. 198.)

Bishop Fenwick, in a letter to a friend in Europe, dated at Cincinnati, as early as 1825, and published in the *Annals* of January, 1829, after expressing his 'gratitude towards the noble and beneficent monarch of France,' Charles X., says, 'I have found that all my congregations increase, so to speak, daily. We have eleven churches or chapels built, or building, and two more are in prospect. At Zanesville, Canton, and near New Lisbon, we have well-built brick churches, but they are covered only, for want of pecuniary means. They have neither floors nor windows. Every one applies to me for assistance, as if I had transported Peru from Europe. My resources, at present, are only the funds which the charity of my benefactors has procured for me in Europe.' * * 'As soon as the funds on which we subsist at present shall be exhausted, I shall be obliged, if more be not furnished, to quit the country, or undergo the lot of insolvent debtors. I do not receive enough from my chapel and from the whole of my Diocess, to pay simply the expense of my horse or of my letters. I could never have imagined that the postage of letters would have amounted to three, four and sometimes five dollars a week; while the collection made on Sundays in the church, and which composes all my episcopal provision for the table, amounts only to about four dollars a week. You see what my distress is; do the best you can for us.' (*Quarterly Register*, III. 90.)

In the same number of the Annals is contained a letter written about the same time by M. Reze, a missionary to Ohio, and addressed to a friend in Europe; from which we make the following extract: 'Since the Bishop's arrival,' says he, 'a great number of persons have presented themselves for instruction in the true religion. I hope that, if the Lord blesses our efforts, we shall be able to finish the cathedral and to found a college. We shall see the truth triumph; the temples of idols will be overthrown, and the seat of falsehood will be brought to silence. This is the reason that we conjure all the Christians of Europe to unite, in order to ask of God the conversion of these unhappy infidels or heretics. What a happiness, if, by our feeble labors and our vows, we shall so merit as to see the savages of this Diocess civilized, *and all the United States embraced in the same unity of that Catholic church, in which dwells truth and temporal happiness*, while we are expecting to be gathered into that celestial sheepfold, where will exist but one flock and one shepherd.' (*Quarterly Register*, III. 92.)

These extracts are sufficient to show the efforts that have been made by the Catholic missionaries, and the success which has attended those efforts to spread the Catholic religion in the Western States. They also show the countenance and aid which the cause has received from its friends in Europe. We here trace some of the means by which Romanism has advanced in that region.

In the extracts we have made, it is apparent that there is much exaggeration, which requires that we should qualify the expressions of the enthusiastic reporters, before we can come to what we may reasonably suppose has been the success of their labors in converting the Protestant Americans to the Catholic faith. There is a generality and indefiniteness of expression which is suited to impose upon the credulous multitude, and to flatter the Catholics in this country, and to induce those in Europe to continue their contributions for this foreign object. It is unreasonable to suppose that large numbers, by the labors of a few missionaries for a few years, in the very first settlement of the country when all the resources of the people are hardly adequate to obtain a support, would so soon repudiate the simple and rational forms of Protestantism, and embrace the showy and in many respects forbidding features of Roman Catholic worship. That this has been the case, the extracts in the last two numbers, do not furnish any exact details which can be construed into satisfactory proof.

That individual Protestants have occasionally embraced the Catholic faith in the Western country, we have no doubt; we also believe that individual Catholics have gone over to the Protestant side; as we find to be the case in this city, and in every region where the two denominations are numerous. The conversion of one or of a few, and the attendance at worship of many, produce a pleasurable emotion in the mind of an enthusiastic missionary who may very honestly be led to believe that all of them are already converted or are so near it that they may be calculated upon; and it is agreeable to his own feelings, and gratifying to his employers, to give as favorable a report as facts will justify, or as they seem to him to justify; and, if he be a Catholic, he would regard himself as guilty of the sin of *keeping back part* of what had been gained by prayers, and alms, and labors, and belonged to the Holy Church, if he did not state the whole, in reporting to the Papal Hierarchy which is clothed with absolute power over the souls of men.

FOR THE REGISTER AND OBSERVER.

A REMARKABLE ANECDOTE ILLUSTRATING THE EFFECT OF QUACK MEDICINES.

The following anecdote illustrating the effect of Quack Medicines, is taken from an *Account of Dr Adam Clarke*, the distinguished Methodist divine. In that work, it is stated, that 'the Methodist connexion have wisely proscribed both *quackery* and *tobacco*; as, in all their forms, they are disgraceful to a Christian minister.'

From a Mr Mason, while they travelled together, at Plymouth, Mr Clarke had the following anecdote; which, as the parties have now been long dead, can on that account do no harm to be related, and should be extensively published.

'A. B. and his wife C. B. were members of the Methodists' society, in Portsmouth Common, and in decent and respectable circumstances. C. B. was frequently troubled with *indigestion* and consequent *flatulencies*. A female neighbor said to C. B., 'There is a very fine bottle which has done me much good, and I was just as you were; and I am sure it would do you much good also. Do try but one bottle of it.' 'What do you call it?' '*Godfrey's Cordial*.' 'Well, I will try it, in God's name, for I am sadly troubled, and would give any thing for a cure, or even for ease.' A bottle of this fine spirituous saccharine opiate was bought and taken *secundum artem*; and it acted as an *elegant dram!* 'O dear, this is a very fine thing; it has done me good already; I shall never be without this in the house.' A little disorder in the stomach called the bottle again into request: it acted as before, and got additional praises. By and by the husband got poorly with pain in his stomach and bowels; the wife said, 'Do, A., take a little of my bottle, it will do you much good.' He took it; but then, as he was a *man*, it must be a *stronger dose*. 'Well, C., this is a very fine thing, it has eased me much.' Though the wife was not cured, yet she was very much relieved! So bottle after bottle was purchased, and taken in pretty quick succession. The husband found it necessary also to have frequent recourse to the same: and now they could both bear a *double dose*: by and by it was *trebled* and *quadrupled*; for former doses did not give relief as usual, but the *increased dose* did. No customers to the quack medicine venders were equal to A. B. and his wife. They had it at last by the *dozen*, if not by the *gross*! Soon, *scores of pounds* were expended on this *carminative opiate*, till at last they had expended on it their *whole substance*. Even their furniture went by degrees, till at last they were reduced to absolute want, and were obliged to take refuge in the *poor house*. Here they were visited by some pious people of the society; saw their error, deplored it, and sought God for pardon. A good report was brought of this miserable couple to the society: it was stated that they saw their folly, and were truly penitent; and it was a pity to permit a couple, who in all human probability had much of life before them, to linger it out uselessly in a wretched work house. A collection was proposed for their relief among the principal friends; it was productive, for a considerable sum was raised. They were brought out, placed in a decent little dwelling, and a proper assortment of goods purchased with the subscription already mentioned, and they were set up in a respectable little shop. Many of the friends bound themselves to give A. B. and his wife their custom: they did so, and the capital was soon doubled, and they went on in religious and secular things prosperously. Unfortunately, the wife thought her indigestion and flatulences had returned, were returning, or would soon *return*; and she once more thought of *Godfrey's cordial* with *desire* and *terror*. 'I should have a bottle in the house: surely I have been so warned that I am not likely to make a bad use of it again.' 'C., I am afraid of it,' said the husband. 'My dear,' said she, 'we have now experience, and I hope we may both take what will do us good and that only.' Not to be tedious, another bottle was bought, and another, and a dozen, and a *gross*; and in this they once more drank out all their property, and terminated their lives in Portsmouth Common work house!

'The reader may be astonished at this infatuation: but he may rest assured that the case is not uncommon: *Daffy's Elixir, Godfrey's Cordial*, and *Solomon's Balm of Gilead*, have in a similar manner impoverished, if not destroyed, thousands. On this very principle they are constructed. They are intended to meet the palate, and, under the specious name of *medicines*, they are actually used as *drams*; and in no few cases engender the use of each other. Thus *drops* beget *drams*, and drams beget more drops; and they, drams in their turn, till health and property are both destroyed; and, I may add, the soul ruined by these truly infernal composts. It would, it is true, be easy to expose them; and it is difficult to refrain:—

'Difficile est Satiram non scribere, nam quis iniquae
Tam patiens urbis, tam ferreus, ut teneat se?'

But who dares do this? The iniquity is *licensed* by the *state*; and government makes a gain by *taxation* of that which is detroying the lives and morals of the subject!'

FOR THE REGISTER AND OBSERVER.

A HEATHEN IDOL, AND A PENANCE-DOING BRAHMIN.

One afternoon, while in Bombay, I went to visit the temple of the idol worshippers, which is but a short distance from the city. It was enclosed by a fence, within which were also contained many other common buildings. There was nothing remarkable in the temple itself. The building was rather low, long in front with a piazza, on the farther end of which there was an idol within an enclosing railing. It was of clay, painted red, without any ornament; nor did I observe any sign of reverence from those around. Opposite to this idol, there was a door, opening to an apartment in the building, in which was another idol. Into this apartment I did not enter, but looking in I caught a glimpse of the false god. It was ornamented with gilding, and near it was a fire, at each side of which was seated a person, whose office I supposed it was to wait at the temple. I afterwards read in a paper printed at Bombay, an account of the manner in which the first mentioned clay-god is worshipped. It is three or four years since I read it, and some of the particulars have slipped from my memory. But, as I remember generally, it was as follows. They first either make an image, or buy one already made. It is then painted red, and set up in its place. Then it is worshipped for a fortnight. At the end of that time, it is taken from its station, put into a palanquin, and with due solemnity borne to the river, followed by a procession of worshippers. Having arrived at this river it is placed in a boat and carried to the middle of the stream. It is then thrown into the river. Another image is procured, and in like manner honored. This is a part of the religion they profess, and these the gods they worship. While we must lament that any of our fellows are thus degraded, the consideration of these things should render us more devout and more sincere; for, with these things compared, how exalted is the Christian religion and the Christian's God.

Whilst returning from the temple, I witnessed another object connected with religion, both melancholy and interesting. It was a man in the performance of continued penance. We were told that he came from a great [illegible] and from what I could learn I supposed him a Brahmin. The manner of his penance was singular. He was sitting under a shed, his right arm raised; on the palm of his right hand, was placed a flower pot. His hair was long, and coiled at the crown of his head. His face was covered with mud. But the most curious part of his penance was his suffering his finger nails to grow to a great length. They were at least three or four inches in length, and twisted.

Upon such an object one could not look but with pity. He had been here for a number of years. This instance of penance was not so severe and extravagant as many of which we may have heard or read. Yet it is interesting to be an observer of such a superstitious act. Superstitious it certainly is; yet it proclaims a confession of guilt and a desire to find pardon. Not knowing the true way, it seeks a way of its own, and endeavors to expiate guilt by penances.

How blessed are we who have been taught by Jesus the true way to find forgiveness. We know that it is not by sacrifices or by any severe bodily infliction or penances—that we can efface our sin; it is only by reformation, by sincere resolves for the future and uprightness for the present, that we can cover the sins of the past. It is only by walking in the true and living way, that we can come to God, and find forgiveness and acceptance. R. S.

[From the Journal of the American Missionaries to Persia, in the Missionary Herald, for August.]

MISSION TO THE NESTORIANS OF PERSIA.

Reception at Oormiah.

Nov. 21. The governor sent his Feraj Bashi (chief of government servants) to congratulate us on our arrival, proposing also that his cousin, a *khan*, should come immediately in his own stead, and welcome us in a more formal manner. We were obliged to request the governor to defer the khan's visit, until we shall have a room in which to receive him, the only one we now have being nearly filled with ourselves and our boxes. Numberless Nestorians also called to welcome us to Oormiah, and to our missionary labor. Their animated countenances, and, in many instances, their weeping eyes, attested the sincerity of their language.

23. We received many visits and presents, both from Nestorians of the city and of the neighboring villages. Mooktasi, (the pilgrim, i. e. to Jerusalem,) among the rest, came from Geog Tapa, the village of our priest, and brought with him his little son, whom he presented to me on my visit to Oormiah last year. 'This child,' said the old man, 'is no longer mine; he is yours. He is no longer Nestorian; he is English. His name is no longer Yohannan; it is John.' The old man then told his son to read to me in my own language; and the boy took from his pocket his English New Testament, and read to me a chapter in an admirable manner. He is one of those whom our priest has been instructing in English, since he and the Bishop returned from Tabreez. This boy I have taken into my family. He learns fast, and is a very promising lad. I hope and confidently trust that Providence designs him as a burning and shining light to his benighted fellow-countrymen.

25. The khan called to visit us. He is an accomplished Persian, and said all the fine things of which Persians are so capable, in praise of his governor, (who belongs to one of the most renowned families in the kingdom,) and respecting the universal joy, which, he said, is spread throughout Oormiah by our arrival. Respecting us, he said, among other things, 'Your coming here is like the sun's rising upon the world; hitherto, darkness has prevailed, but now the light has come.' The khan doubtless alluded in this figure to the prospect of temporal benefit from Dr Grant's practice in medicine, and my giving secular instruction; but we hope his remark will prove prophetic in a higher and more glorious sense.

28. We visited the governor. His excellency lives in more princely state than any man in Adjerbijan, the prince royal not excepted. He recollected my visiting him last year, and welcomed us with great cordiality. He expatiated at considerable length to the numerous train around him, on the innumerable benefits which, he said, he was sure are to result from our coming to Oormiah. He inquired of Mar Yohanna, who was with us, whether I, whom he dignified by the name of philosopher, had already commenced giving instruction. The bishop told him it was my intention to do so, as soon as I shall have prepared a school-room. The governor replied that he hoped I should, by all means, be able to commence soon; that I must not be permitted to remain idle, when so much is to be done. He seemed to take it for granted that my efforts are to be directed to the benefit and instruction of the Mussulmans, no less than of the Nestorians. After making all due abatement for what was doubtless mere Persian talk, enough remains to convince me that the governor heartily welcomes our arrival.

Dec. 9. Dr Grant and myself and Mar Yohanna rode to Ardashai, eight miles from the city, to visit Mar Gabriel, the bishop resident in that village. Mar Gabriel received and entertained us with great kindness and cordiality. On my inquiring whether he would like to come and reside with me and learn English and teach me his language, he replied that he should be most happy to do so, and would come as soon as their present feast is over, which will be in three or four days. He is a very talented man, about thirty years of age, and I have always been anxious to have him under our immediate influence.

10. A meerza (secretary) of the governor of the city, called on me and expressed a desire to learn English. I deferred him until our school shall be completed.

To-day our priest asked me how long, if God should permit, we intend to reside in Persia. I replied by asking how long he and his people would desire us to remain. He answered quickly, 'Always.' I conversed with him about commencing our teacher's school. He seems greatly delighted with the prospect, and says that all the Nestorians, ecclesiastics and people, are very anxious that we should multiply schools [illegible] the greatest extent practicable. Mar Shimon, the Nestorian patriarch on the Kurdish mountains, he said, had heard of our coming among his people, and had written to Oormiah that it affords him inexpressible joy.

The Nestorians are extremely apprehensive that our attention and efforts may be diverted from themselves, and directed towards the Mussulmans. 'A multitude of Mohammedans in the city,' said the priest to-day, 'are daily talking about coming to school to you; but I beg you do not receive them.' This is a very difficult point to manage—not more because prejudice rears a separating wall between the two nations, than because we have not time and strength to do half we desire for one, much less for both of them.

15. Mar Gabriel came to reside with me.

21. An aged priest from the convent near Juleymerk, dined with us. He is uncle and vicar of Mar Shimon, the Nestorian patriarch, who resides at that convent, and is now on a visit to the churches in the province of Oormiah. This priest said that he and the patriarch had heard of our having arrived at Tabreez with the design of aiding the Nestorians, and their hearts had overflowed with gratitude to God on that account; but he was now most joyfully surprised to find us actually in Oormiah. The whole appearance of this aged priest is that of sincerity—much more so than we often see in Persia. And I have no doubt that both he and the patriarch, and in fact most of the nation, do sincerely welcome us to our missionary work. They seem deeply to feel their low estate, are just in the condition to be thankful for help, and in a measure, I hope, to look to God, from whom alone their help can come.

[From the Vermont Chronicle.]

PASSING THROUGH THE FIRE.

[From Rev. Ira Tracy to one of the Editors of the Vermont Chronicle.]

Singapore, Feb. 22d, 1836.

Eight or nine months ago I wrote you some account of an idolatrous scene which I had just witnessed—the swinging high in the air on hooks fixed in the flesh of the back, and running iron rods through the sides. I have this evening witnessed another specimen of the cruel reign of Satan, and will give you some account of it. It has been often described by others, but to you it may seem more real in consequence of my having seen it with my own eyes.

I was not aware that any thing uncommon was going on, till after dinner one of the family came into my room inquiring what it was that was moving along a distant street. I looked out, saw the street crowded with people, and a large car with a canopy &c. not less than twenty feet high being drawn out towards an open field where I was told the ceremony of passing through the fire was to be performed. Wishing to see for once this new form of heathenism, I took my hat and walked to the place. An immense multitude had assembled there, and on my arrival I found that a fire had been burning long enough to reduce a large quantity of wood to coals. The unconsumed brands had been taken out and laid aside; and the remaining coals were glowing with their hottest heat. Several men were levelling them and preparing them for the ceremony. I stopped a moment at the side next town, and then passed to the other. As I was going, I observed one of the men who were engaged about the fire so heated that he called for water, a large bucket of which was turned upon his head. A moment after I saw another of them fallen upon the ground, faint from exertion and the heat of burning coals, strongly reminding me of those who approached Nebuchadnezzar's furnace. The fire was about 18 or 20 feet long by 9 or 10 broad, and 6 inches deep. The coals were broken small, and all foreign bodies, such as stone or unburnt wood, carefully removed.

After some time a kid was brought to the head of the pile of coals, washed with water poured all over it, its head severed from its body by a single blow, and its body then drawn three times round the fire as fast as a man could run with it.

The devotees then approached with music, and confusion, and tumult. Two or three of them ran through the fire without much apparent difficulty, though their feet must, I think, have been burned more or less, probably some of them badly. Then came one who stumbled at the head of the fire and plunged headlong in the middle of it; then half raising himself he fell again, and before he got through, was awfully burned. But instead of the hand of mercy being extended for his relief, as soon as he had escaped the fire, his heartless countrymen fell upon him with anger at his failure, and beat him so severely that it is said to be doubtful whether he will recover. Another almost walked through the glowing coals; and others followed, sometimes several at once. In all more than 20 men testified in this way their faithfulness in the service of Satan.

As soon as they were done, water was thrown upon the fire so as to diminish its heat and allow its being approached. The deluded multitude then came forward and took a handful of the coals or ashes and rubbed some of it upon their foreheads (surely a mark of the beast) and other parts of their faces and persons. Among these I observed a man who is tall and dignified in his person, and possessed of a considerable degree of intelligence, and is now building a house for our mission. It is not merely the uneducated and inferior part of the heathen that believe in the virtue of such hellish ceremonials, but the best among them, also.

EDUCATION.

Extract from a lecture delivered by Rev. Thomas B. Fox before the American Institute of Instruction, entitled 'The Meaning and Objects of Education.'

You have all probably read of the two stout knights, who, travelling from opposite directions, approached each other at the point of a road, over which a shield was suspended. You recollect, also, that they came to a stand, and began to dispute about the materials of which the [illegible] was composed, it to be gold, while the other affirmed it to be silver, settle the question they levelled their lances and commenced fighting. When the battle was over, they rode on, and soon discovered that both were right and both wrong; for the shield was neither all gold nor all silver; but one half was composed of the former, and the other half of the latter of these metals. This legend is not an unapt illustration of the conduct of men, with regard to more important matters. They frequently are so situated as to see only one side of a subject, and then they aver that side to be the whole of it. As in the formation of a pin, so in the most momentous concerns of life, division of labor is necessary; therefore, we are gifted with a diversity of tastes, that we may discharge different branches of labor. But an evil sometimes follows from this arrangement. We are in danger of supposing, from the interest we take in it, that our peculiar department must be of prime importance. If the homeliness of the expression may be pardoned, we not only have our hobbies and ride them hard, but we are also apt to jostle our neighbors aside, and claim the whole highway for ourselves.

This propensity will, perhaps, account for many of the disputes concerning education. Certain habits of mind, peculiarities of temperament or other circumstances, have led individuals to attend mainly to some one branch of this great subject; and ardent love for their favorite, soon creates an exaggerated estimate of its relative importance. For example, one person observes that the body has not been duly honored; and when you listen to him, you would imagine that to regulate the diet, use an abundance of cold water, and exercise so many hours by the watch every day, is the chief business of man. Another, fond of a quiet study, and of 'converse with the mighty dead,' ridicules the whole system of gymnastics and calisthenics, and esteems it a matter of very little consequence, how soon you destroy the nerves, relax the muscles, or bring on the dyspepsy, provided you fill the mind with the rich lore of other days. A third believes that time spent in the study of the dead languages, literature and metaphysics, is time squandered. He is a great advocate for the useful. Talk to him of any species of knowledge which cannot be so applied as to make money yield more than six per cent, or which does not aid in the construction of steam engines, cotton mills and railroads, and he beseeches you to be more practical. Thus it is, that an exclusive attachment to particular portions of the great business of education, tends to make us forget that all branches are necessary, and all of equal value when considered as members of a whole. Newton, we are told, once read Paradise Lost, and when he had finished it, laid aside the book with the cool question, 'What does it prove?' and the Poet would probably, in his turn, have treated the mathematician's algebraic formulas, much in the same way as did his little dog Diamond, when he upset the candle upon them, and destroyed the labor of years. Thus prone are all men to transform into Nazareths, all the world, save their own little paradise. They forget that the humblest wheel is required to make the machine perfect; they forget that the organ blower is not to be despised, for without his bones and sinews, the genius of Handel could extract no music from that sublime instrument. So much of this bigotry is there, upon all subjects, that society resembles but two well the old fable of the quarrel among the members of the body, and requires to be often reminded of the sound doctrine of the apostle; 'The body is not one member, but many. If the whole body were an eye, where were the hearing. If the whole were hearing, where were the smelling; and if they were all one member where were the body. But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the hand to the feet, I have no need of you.'

THEOLOGY AND ANIMAL MAGNETISM.

The following extract from the correspondence of the *Southern Religious Telegraph* in a series of articles entitled *Notes on Germany*, affords a curious specimen of the theological speculations of the Philosophical Supernaturalists of that country.

Tholuck in his Lectures, recommends Animal Magnetism as a subject well worthy the attention of the Theologian. As to its truth, he says it is enough that such men as Hegel and Schleiermacher considered it as established. These phenomena are, according to him, important, first, Because they are the plainest refutation of materialism, as they exhibit the soul conscious and acting while the bodily powers are suspended; secondly, Because when we see man already possessed of such power over nature, it is more credible that he will at length be exalted to a much superior control over it; that much sleeps in man that is yet to be developed; thirdly, Because many phenomena in heathenism are explained by animal magnetism—the mastic art, the skill of their oracles had all probably a magnetic foundation; and fourthly, Because although the Christian miracles and prophecies cannot be explained by magnetism, yet they are something to which magnetism and magnetic second-sight afford a good analogy. As in the Magnetizer, the power is in the mind, while the hand, the eye, the breath, were the instruments of communicating it; so in the Savior and his Apostles, the power proceeded from the Spirit, yet bodily media of communication were employed. Sometimes the eyes were fixed upon the subject, Acts 13: 9: sometimes the operator touched him, John 9: 9, and Mark 7: 33. As analogous instances of the power of the mind conveyed by bodily media, the Professor referred to the power of the sharp look of an energetic eye, to the known power of the eye in general, and to the customs of shaking the hands, embracing, kissing, &c., all of which have their foundation in the same thing.

Such are the analogies by which the reality of our Savior's miracles is supported. But while Tholuck, and Olshausen, and others, find in the magnetic phenomena only an analogy to the miracles of Christ, others regard them as [illegible] of the same kind, and maintain that as Christ perfectly controlled [illegible] powers of nature, he used them, not to confirm his doctrine, but to do good to men. Olshausen remarks in his 2d edition, 'that contrary to his express explanations, he had been understood to mean that Christ performed his miracles by magnetism, whereas in his view, Christ performed them by his eternal divine power, and he had adduced the phenomena of magnetism only to illustrate the mode in which this divine power acted.'

What is gained by these analogies of animal magnetism? They make the credit of the New Testament and of true religion to depend upon something which is disbelieved and denounced and laughed at by almost all the learned in the department of natural science and by the older rationalists; they help us at best only out of an imaginary difficulty; and they throw an ambiguity and a mystery around the miracles of the Bible, which destroy all their importance and authority.

An explanation of miraculous phenomena a little different from this, but based on the same mysterious principle of magnetic or galvanic agency is the following—According to Neander, the lame man at Lystra (Acts 14: 8—10) was cured by means of the new divine vital powers which Christ brought with him when he became a member of the human race; and according to the same author, if any thing supernatural *did* occur on the day of Pentecost, the following is the true account of it: 'Extraordinary phenomena in the material world accompanied these great events which were taking place in the immaterial, and these were to them sensible images of what filled their souls. Such coincidences are wont to take place at important epochs in the history of man.'—A mysterious sympathy between the material and immaterial world!—The universe is one great whole, and no wonder that one part cannot rest quietly while another part is under the influence of powerful agencies!—How carefully is the immediate agency of God excluded. And what a low and unimportant place is assigned to the Scripture miracles. And on the same principles, why could not the wonders and signs in which the vulgar believe, also be real? Does not the sympathy of the different parts of nature's great body embrace the minute as well as the general?

[Extracted from the American Journal of Science and Arts.]

TRADITIONS OF THE INHABITANTS OF OTAHEITE AND THE NEIGHBORING ISLANDS IN THE PACIFIC OCEAN.

If it is a great mistake as to the origin of these Islanders, to suppose them to pass from one extremity of the earth to the other, against winds and currents, and for this purpose, using means of transportation over a vast ocean, of which the authors, who use such magic pens, would hesitate to avail themselves in order to pass the Seine or the Thames, there is a still greater one as to the ancient condition of this people, as respects their advances toward knowledge and civilization.

Who could have believed, that among nations so barbarous as those who inhabit the Islands in the South Sea, there should be discovered, the ancient doctrines *that there is only one God; that he is the soul of the Universe; that it is he, that imparts life and intelligence to every thing that lives and has understanding; that he is, at the same time, both cause and effect; that he is*

both active and passive; *both substance and what animates substance*; in a word, *that he alone, is all, and in all*; *both creation, and the creator*; *the great mover of life, as well as motion and action.* But let us hear how the traditions remaining among them speak on these subjects.

'There was an immense being, so he was called. He sustained himself in immensity. There was no earth; there was no heaven; there was no sea; there was no man. The Supreme being or Tah-ah-ro-ah called; but there was no answer; being alone inexistence, he transformed himself into the unverse.'

In some of the other Islands, there is this variation. 'He called to the east, but there was no answer; he called to the north, but there was no answer; he called to the west, but there was no answer; he called to the south, but there was no answer; then being alone in existence he transformed himself into the universe.'

This is an extract from their traditions in relation to the creation of the world. I would gladly give you the whole of it, but my limits will not permit. You see how noble they are in expression, in this simple, yet harmonious language; how magnificent in their thoughts and images; yet, I can assure you, I find a difficulty in transfusing their full force into my translation.

Having, in this manner, described this great being and his attributes, they pass to the instant when he is in the act of forming, or arranging the universe, and uniting together the elements of which it is formed; which, it should be observed, agreeably to their opinions, constituted part of himself, and that he organized and arranged them, but being part of himself, they were self-existent, and not created. The passage is as follows, Tah-hah-ro-ah speaks or calls.

'Ye pivots; (*axes of orbits, centres of circles, supports or props*) Ye stones; (*or rocks, or foundations*) Ye sands; (*or elements, or atoms!*)

(*They answer instantaneously.*) Here we are. (He speaks, or calls again.) Ye that are to form this new world, draw nigh.' Then he pressed them together, (*as if with his hands;*) then he pressed them together again with greater force, but they would not adhere, (*or coalesce.*) Then with his right hand, (*as if with immense power*) he cast forth (*or spreatt abroad*) the seven heavens, to form the first basis, (*foundation or firmament,*) and light was created. There was no longer any darkness; every thing became visible: and the interior of the universe became illuminated. Tah-hah-ro-ah stopped (*or rested,*) gazing, rapt in delight (*or, well pleased,*) with the sight of this vast interior. Immobility exists no longer. The office of messengers now ceases. The office of the speakers is performed. The axes (*or pivots of the orbits*) are fixed, or supported; the seats (*or beds*) of the rocks (*or foundations*) are laid; the sands (*earth, or atoms*) are *placed.* The heavenly constellations revolve: the heavens are elevated; the sea is in its depths; the creation of the universe is finished.'

However obscure one or two phrases, or expressions, used in the above passages, may be, the reader will readily perceive, that they are not the language of a mere savage, dancing on the bank of a river, or brandishing his arms in defiance of his enemies. On the contrary, it is the language of a Zoroaster—of a Pythagoras—of a recluse philosopher, who has long been engaged in contemplating the wonders that surround him; that discerns in every thing about him, the hand of a divine being: this language contains the thoughts of one who has an enlightened understanding, has been taught the sublimest of all religions, and has been instructed in the duties of gratitude and adoration to one omnipotent being.

But besides, those extracts from their traditions, which together with the elevated idea of a single first divinity, do not recognise either in their cosmogony, or in their description of their angels or messengers, the doctrine of Sabeism, or the worship of the stars, a doctrine spreading almost every where, and found among the religious principles of almost every heathen people on the earth; their names of 'Angels of day;' 'Angels of night;' the former, the guardians of the earth, the latter, the guardians of the sea; the union of their divinities with the different elements; their just notions respecting the effects produced by the elements; their opinions of the moon and of the earth, lead to the same reflection.

In addition to these considerations, a singular fragment of their ancient astronomy, which I have in my possession, and in which like the Egyptians, they make the stars travel in vessels; in which they call the stars, Castor and Pollux, 'THE TWINS;' in which Sagittarius has two faces, as in the monument of Dendera, and in their language, is spoken of as 'THE RED DOUBLE FACED STAR, THAT SHINES IN THE EVENING;' furnishes a strong conformation; since the coincidence so remarkable, seems to indicate some common source or origin.

There are also other passages, which plainly indicate that the ancestors of this people had made advances in knowledge, of which the present inhabitants have preserved traces in their striking although imperfect traditions, without knowing what they mean.

These inhabitants, however, like many other races of men, have corrupted their first and more just religious opinions, by the superstitions of Sabeism, and the personification of the operations and forces of nature; and it is probable, that, at a period of time anterior to their dispersion among these Islands, they adopted, embodied and converted into idols, those symbolical and allegorical beings, and as a natural consequence, soon came to consider their natural operations and motions, as the effects of volition and power.

On the supposition, however, that these traditions were wholly uncertain in their meaning and tendency, yet we could not fail to discover in them, thoughts and reflections, which far from being the creation of minds wholly savage and uncultivated, must necessarily be considered as the result of profound reasoning, and of a philosophy, the existence of which, it is impossible to suppose, except among people in a high state of mental cultivation. Of this, any one may easily satisfy himself, not only by their system of creation, but by all the ideas, on these subjects, which are contained, in their traditions and which, however imperfectly comprehended by the present inhabitants, must have been as intelligible to their predecessors, as they seem clearly expressed and easily understood by us. Their description or account of Tah-ah-ro-ah, or the infinite being, may be adduced as a striking example. Is it not the most sublime that the human mind can conceive? '*An uncreated being, self-existent, the supreme intelligence,*' the source of existence, of animation to the universe. The Sovereign Lord of nature; from whom all substance, all being, is derived; to whom the hierarchy of heaven owe their existence; in the presence of whom, agreeably to their view, the most powerful of the other gods, and those whom they most dread, reign only by his permission in the different parts of the universe; and although in some measure, partaking of his divine nature, and associated to a certain extent in his power, are merely subalterns, intermediate divinities, with limited authority; whom he created, and whom he can in like manner annihilate.

What I have said, can only serve to give you a very imperfect idea of the interesting nature of the matters, which are the subject of the single article referred to. But, as my letter is growing long, I will merely remark, that according to their traditions, Tah-ah-ro-ah, who existed alone in a state of rest in Chaos is all that came afterwards to constitute the universe; and that light, motion, the heavens, in short, every thing that exists consists in him alone, and that the universe, the whole creation, is nothing more than the developement of his immensity. In their own language, 'the great, the holy creation is nothing but the envelope (*or shell*) of Tah-ah-ro-ah. It is he that moves it, and causes its harmony; or causes its harmonious movements.'

To show you the gradual and surprising connection, which exists throughout the whole system and which descends in gradual progression from the contemplation of the most sublime objects, even to the most minute details, and which inculcates the belief that a man cannot take even a single step, without meeting his God, and the angels, or some other divinities in his walk, it must suffice to remark, that, in this religion, which refers every thing to the action of divine power, not only the whole world is animated by the divine presence, and guardian spirits, which watch over man and keep him on his guard; but, every action, every circumstance, even to the most minute action in life, is submitted to their superintendence, and is done under their auspices. As I cannot here descend to minute particulars, I will conclude with a last short extract from my manuscript, which will serve to confirm, what I have mentioned above.

'But beside these gods, which are the inhabitants of the higher regions, and are the invisible overseers of all creatures, as well as of all the productions of the earth, they have an infinite number of inferior divinities, which dwell in the waters, in the forests, in the mountains, precipices and caverns. They have their Dryads, and their Naiads, and in fine, there is not another people on earth, whose glowing imaginations, have created such an immense number of invisible and superior beings. In the enchanting scenery, and under the fervid climate of these Islands, all nature, thus animated with divinities and *intelligences*, gives a force and ardor to their religious worship, and a *reality* to the objects of it, of which it is difficult for others to conceive. In these Islands a native does not find himself alone, in the thickets, and among the rocks; echo is a god, that answers, when he calls; *the thunders*, are the voice of Oro in his anger; *the lightnings*, are the glances of his eyes. The winds, that howl and roar; the earth that quakes and trembles; the sea that swells and rolls, are RU or MAHUI, provoked to anger; even the hollow tree, and the whispering reeds have their divinities present with them, who see them and keep watch over them, for the purpose of punishment, or protection.

FOR THE REGISTER AND OBSERVER.

'THE RATIONALE OF RELIGIOUS INQUIRY; or the question stated of Reason, the Bible, and the Church: in six lectures. By James Martineau.' Liverpool, England. pp. 255. 1836.

This volume is intended to supply a deficiency long felt in theological investigations. 'In seeking a distinct answer to the inquiry, *What is Christianity?* the author was struck with the unsettled condition of theological preliminaries for the settlement of such a question.' Accordingly he says, 'It was with a view to improve his ideas of the *method* of investigating the characteristics of Christianity, and to estimate the value of the materials for judgment which present themselves, that the following lectures were written.'

We purpose only to give a brief of the subjects treated with a few extracts as specimens of our author's views and style. While we agree with him that the 'organon of theology yet remains to be written,' we greatly rejoice that he has hastened the time of its appearance. We recommend his disquisitions as suggesting great and noble topics for profound investigation, and hope that some one may be moved to 'think on these things.' Rich veins of thought are opened, and it only remains that they be followed to their sources.

The first lecture is on *Inspiration.* This corner stone the author has endeavored to lay with careful heed. He begins with sketching the state of the times at the appearance of Jesus, and describes the *events and facts* of his life as the things which God sent forth upon a mission among men. These events had some function, some appointment and destination from the All-wise and the All-good. 'What were they for?' asks our author. 'To inquire after *their end*, to go in quest of their *design*, is to seek a reply to the question, *what is Christianity?* If we discover the purpose of Christ's life, we have found Christianity.'

'How, says he, are we to effect this discovery? What direction must our minds take, in order to learn what this history is for? What resources are at hand for this purpose? what *materials* exist, and what *method* must be followed, for the investigation? The problem is, *what was the intent of Christ's coming?* the preliminary question is, what are our *instruments* for solving the problem, and what kind and degree of value must we set on each?'

He enumerates the Bible, the traditions of the Romish church, and the creeds of Protestants as among the sources of information. This opens the whole subject of the *means* and their *value.* To examine these several sources, is the object of the volume. To settle the best plan of procedure in such a case is no trifling labor. He imagines himself taking up the New Testament for the first time, as he would Cicero's letters, and asks himself what credit should reasonably be awarded to such narratives? This brings him to the *authority* or *inspiration* of the Sacred text. Having examined the grounds of plenary inspiration he comes to this conclusion, that 'the books of the New Testament are perfectly human, though recording superhuman events;' and further, that they are full of truth, set forth by sincere, able, vigorous minds. 'All in them, he adds, that depends upon veracity, to be received, all else open to investigation; their statement of facts to be admitted, their interpretations of them to be criticised; their reasonings to be respected but sifted; their morality to be reverenced, but studied in its adaptation to their own age and position.' The words and acts of Christ are of plenary inspiration.

The second Lecture, on 'Catholic infallibility,' opens with a splendid description of the place, which the Romish religion has occupied in past ages, and the high mission it has performed.

Having examined the false claims to faith which the holy see sets up, and shown the folly of relying on the bewildering obscurities of tradition, he ably shows how belief cannot go where authority may direct, but must go where evidence leads. He examines with clearness the Scripture argument adduced by the Romanists for infallibility, and shows how the claimed inspiration cannot be handed down 'by a lease of lives renewable for ever.' He thus in part paraphrases the celebrated passages, Math. xvi. 17-19; Math. xviii. 18. 'To his apostles, then, represented at that moment by Peter, Jesus consigns full discretionary power to direct, as they will, the affairs of his church, and superintend the diffusion of the glad tidings; they may bind and loose, i. e. open and shut the door of admission to their society, as their judgment may determine: employing or rejecting applicants for the missionary office; receiving with openness, or dismissing with suspicion, candidates for instruction, according to their estimate of the qualifications of the one and of the motives of the other.

The kingdom of heaven here means Christianity; and the faith of the apostles, derived from the miracles of Christ, is that on which Christianity may rest as on a rock. In the notes to this lecture, the author has collected proofs from the early fathers that they can not be sufficient authority for the assumed and obligatory powers of the Catholic traditions. The attempt to prove infallibility by tradition, and then to prove tradition by infallibility is a process ably exposed.

The third lecture on 'Protestant infallibility,' opens with this eloquent passage.

'That was a noble fight, which was fought by Luther and his printing press, when they rescued the Bible from the grasp of priests, and turned it from the charter of an incorporated tyranny, into the patent of universal freedom. If the most solemn era of the world's history was that, in which Christ himself walked its fields in Palestine, and refreshed its weary heart with the living spectacle of heavenly virtues, and entered death that he might illustrate life, and, as he ascended, bequeathed to all nations the dignity and responsibility of an immortal hope; the next in interest is the period, when the *true record* of those things was brought again beneath the eye of men, and to the ear of thought the voice of Christ was made to speak once more, and the image of his mind was sent round the homes of his people, and went about, like himself, doing good. If that book is to fulfill its appointed function, as the sinner's conscience and the mourner's friend and the oppressor's foe, it must be accessible to all men, in all stations of life and moods of mind;—not dealt out only in the place of pulpits, and spoiled by the voice of preachers, and selected by the will of priests; but abandoned, whole and entire, warning and promise, history, parable, miracle and prophecy, to the reason and the heart of all whom it may concern. The inquirer must have it, whenever the anxiety of doubt, or the spirit of speculation, urges him to its page; and he can borrow from it the solution of some perplexity, or shed on it the illumination of fresh thought. The sorrowing must have it, whenever the waywardness of grief may make it welcome, and to the touched heart there may be a gentleness in its voice of comfort, and a brilliancy in its scenery of hope, that may make them sacred to the memory forever. The proud must have it, that, when no eye is on him, but that of God, he may hear the withering words with which Christ could blight the Pharisee, and witness how mean is every distinction compared with that moral dignity, which could raise the outcast from the dust, and seek the friendship of the publican, and praise the virtues of the Samaritan. The penitent must have it, that, at the happy moment, the eye of Christ may look into his heart, and bid it sin no more; and when the first effort is tempted to relax, his spirit of untiring duty may put weariness to flight: and when the self-gratulation of victory creeps in, the immense ambition of future progress may absolve the silly vanity of present attainment. The tyrant must have it,—he that tramples on happiness and life for his own vile greatness, and hews a way of guilt and woe to an eminence of praise and hate;—that he may learn of a tribunal above, which frowns while it forbears, and waits only till the last drop of his brother's blood shall have cried to it from the ground. The slave too must have it,—to tell him the incredible story of his origin and his end,—to whisper to him (if he can but believe so strange a thought to be a truth and not a mockery) the equal responsibility of all men; to persuade him that the end is not yet, nor this earth an image of the skies; that while here he is degraded, abandoned to an animal nature, sometimes pampered, and sometimes tortured, left without duties because without rights, he goes in the great multitude of bond and free to that world, where he will discover what he is worth in the creation of God, feel the mighty stirrings of a moral nature within him, and find in verity, that of one blood, of one law, of one destiny, has God made all nations.'

He proceeds to show what Protestant infallibility means, and comes to the conclusion, that the 'infallibility, which the Roman Catholic gives to the Pope and the church, the Protestant takes home to his own individual mind.' His exposition of the Protestant's notion of a heretic, is given under the image of a parable, after the manner of the one by Erasmus, entitled 'Exorcismus, sive Spectrum.' That erroneous notions of the right of private judgment should prevail in Great Britain, where errors have been legally stereotyped in the soul from generation to generation, is no marvel; but that the free action of the human mind in these United States, seen as it is amid the conflicts of intelligent parties, should not have evolved the true Christian charity is surely a moral wonder. Our author having ascertained who heretics are (judged by the prevalent rules of Protestant infallibility) he proceeds to ask, 'how such are likely to be treated by the churches against which they respectively offend?' He gives this short answer, 'both Catholic and Protestant Churches will persecute their heretics, *till they find out that persecution is of no use.*'

(*To be concluded.*)

A YIELDING STEPMOTHER.

To the Editor of the Register and Observer.

The widow of the Rev. Nathaniel Whitaker, formerly of Salem, related to the writer of this, the following anecdote of a clergyman in the interior of New Hampshire.

He was ordained early in life, and had several children by his first wife. As soon after the decease of his wife as customary prosperity admitted, he married again; and had other children. The house in which he resided had very large fire-places, so constructed as to accommodate three or four children on each side, within the jambs. Those of his first wife were placed on one side; those of the second wife on the other, while eating their morning and evening meals. Milk porridge and bread was food for the elder children: and bread and milk for the younger. The father silently observed the different fare provided for his children for some time, making no remarks to his wife on the subject. But ere long, he decided to prevail on her to alter her arrangement. Accordingly, on a certain day, in the morning, he seated himself centrally, before the fire place, while his wife was distributing to the children their usual food:—when he pointed to the eldest children, asking her whose they were? Yours, my dear, no doubt! Well, says he, and whose are the others? Why yours certainly! Well, my dear, I believe you are entirely right. Now, my children, all of you, come to me. They did so: then taking their dishes, he soon mixed their contents carefully together, and had ever afterwards the satisfaction of seeing them all treated alike.

CHRISTIAN REGISTER.

BOSTON, AUGUST 13, 1836.

CHANGE OF CIRCUMSTANCES.

Under this head we made a few remarks, recently, occasioned by certain resolutions passed at the meeting of the General Association of Connecticut and Massachusetts, and upon the observations of Dr Beecher before the Association in conformity with those resolutions.

The language of the resolutions and the remarks of Dr Beecher, of Mr Kirk and others, affect the whole matter of revivals. Dr Beecher, with commendable frankness, acknowledged his past error on the subject, and censured in strong terms the system of revivals brought about by the labors of Evangelists, as they are called; a class of intinerant preachers whose vocation it is to produce excitement in parishes where religion is thought to be declining, and where extraordinary efforts are thought to be required for its revival. It is a number of years since Dr Beecher began to resist the high pressure system of revivals. This gave occasion for a convention on the subject, in the state of New York, at which there were some memorable transactions. Soon afterwards, if we rightly remember, Dr Beecher wrote a series of letters or essays in which, though he still professed to be a friend to revivals, he portrayed the evils with which they had always been attended and followed, with great fidelity and power; so that very important modifications, in his view, were manifestly required, in order to make the good preponderate decidedly over the evil. This is a disideratum which he professed to have made a solemn study, and he did not despair of its being supplied. He had an ideal perfection in view not yet realized. But now, if we mistake not, he has taken a ground which destroys the very foundation of the revival system. He can no longer point with approbation to Whitefield as the model of a revivalist, for *itineracy*, or change of scenes and auditories, was the life-giving, soul-inspiring aliment of Whitefield's eloquence. The same effects he produced are never to be looked for in the *stated* preaching of God's word. The genuine revivalists understand this, and they look upon the efforts to bring into discredit the work of itinerant preachers most noted for the awaking effect of their harangues, as aimed at the destruction of their craft. They complain when man interposes to straiten the operations of the Spirit, and to limit the means by which the approved instruments of the Spirit are to revive his work.

'Special benefits,' it is said by one of the revivalists, 'are to be sought for by the blessing of God upon special efforts.' Of these it is maintained that each one must judge according to circumstances; and when these efforts are disparaged by the lookers on as irregular, and they plead for more tranquil measures, insisting that the kingdom of God cometh not with observation, that it consists not in outward show, they are met with rebuke and handed over to satan as his namesakes, as *adversaries* to revivals truly so called, while they retain the word and fondle it with their lips. And herein it seems to us that there is much reason. As the word *revival* has been generally understood in this country, it means a special divine work, and if special means for effecting it are to be resorted to, with the hope of spiritual aid, who is to prescribe the limits and boundaries? Here the opposers of certain modes of producing revivals, while they use the common language upon the subject, involve themselves in hopeless difficulty, and are ultimately obliged to assume much the same ground that was taken almost a century ago by the opposers of Whitefield.

Thus it is that the Editor of the *New York Evangelist*, who may be regarded as a true representative of the thorough revivalists, looks upon the subject. In answer to the question—'Are revivals going to be given up?'—he says—

> We think the churches ought to take the alarm at the evident prevalence among the ministry of a disposition to depreciate the means of revivals. Indeed, we may say, there is no small degree of readiness to undervalue revivals themselves. At least the current arguments against the means of revivals, if good at all, are equally good against all revivals, and in favor of the 'old way' of getting persons into the church, one at a time, without any special excitement or uncommon outpouring of the Holy Spirit.

This appears to us to be the truth of the case; and whoever opposes any of those sympathetic excitements about religion which are called the Lord's work or the work of the spirit, because the means used are not to his taste, or too much out of the customary track, while he still holds to the language of revivals, is at issue with revivalists on the whole matter; and he will find it impossible to make out a case, without assuming to prescribe the precise mode in which the Holy Spirit must operate with our spirits to bring about the great results ascribed to special influence at special seasons.

In accordance with these remarks we would state that Dr Beecher and others are already accused as enemies to revivals. A correspondent of the Evangelist says—

> I am grieved that Dr Beecher should allow himself to speak with such utter contempt of reformers and revivalists, the men whom God delights to honor.—If it had been an enemy that had said it, I could have borne it; but when it comes from such men as Beecher and Kirk, it wounds me. And I can assure them that many of their brethren are wounded. And if an evangelist were to come among my people, and make remarks as prejudicial to the character and reputation of pastors as theirs are to all reformers, evangelists and revival men, I should feel that I had reason to complain. The exceptions and qualifications which these brethren have made, help the matter not at all; for they speak of the labors of evangelists in aid of settled pastors in terms of unqualified condemnation and reproach; and of revival men as those who come to a people seeking whom they may devour. And anti-revival newspapers are already responding to their sentiments.

We rejoice that more rational views on this subject are beginning to prevail, and that the time is likely to come, when the extravagancies so revolting to Christians of calm temperament and deep devotion, will no longer be known; when the Orthodox Congregational churches of the United States will in this respect resemble those of England and Wales, in which, according to the representations of their late delegates to their brethren here, such scenes are unknown.

CORRESPONDENCE.

Pittsburgh, July, 1836.

Mr Editor,—This city, as you know, is built between the Allegany and Monongahela rivers, which here unite at nearly a right angle. It is very compact, covering but a small surface for a city containing 26,000 inhabitants. The streets are straight, and some of the principal ones are wide; the buildings are mostly of brick, with very few that have any pretensions to elegance. A stranger is struck with its black, sooty appearance. This is occasioned by the universal use of the bituminous coal, which is obtained in great abundance in the hills around the city, and furnished at the cheap price of four and five cents a bushel. It is hence used by all for cooking and heating, to the almost utter exclusion of wood. In addition to these uses of it, there are in various parts of the city nearly 200 steam engines for manufacturing purposes worked by it, besides many extensive founderies, machine shops, and glass works, so that the smoke of the coal is ascending up continually, hanging in dense clouds over the city, and its dust falling to cover and blacken every thing below.

This is certainly the most busy place I ever saw. It is like one large workshop. Every one has his business, and is eagerly intent upon doing it. Merchants are hurrying to their stores, smiths to their shops, workmen black with coal dust to their founderies; and carpenters and masons without number are plying their trades on the many buildings that are on all sides going up.

Through this city there is an immense number of travellers. They meet here in throngs from the north and from the east. One may at any time see at the wharves a formidable array of steamboats—I have counted thirty—to convey passengers to any of the ports down the Ohio and Mississippi rivers. Pittsburgh it is predicted will become one of the largest places in the interior of our country. And surely the rich and extensive agricultural region of which it is the market, its fortunate position at the head of steamboat navigation and at the confluence of two noble rivers, and its inexhaustable supplies of iron and coal, all indicate that this prophecy will be fulfilled.

The Unitarian society here is small, very small. It would have ceased to exist long ago, had it not been for the zeal, firmness, and perseverance of one man, who has stood by it through good report and evil report, on whom the burden of sustaining it has chiefly fallen, and who, being the sole owner of the small but neat church, has now generously given it to the society. Certainly for his sake, as well as for the sake of our cause here, I trust all this is not to be in vain. There are, however, some strong obstacles to the progress of this society, in addition to those which we have to encounter in other places. Pittsburgh, I judge, partakes far less than other places of that intelligent, inquiring, and independent spirit, so characteristic of the cities west of the mountains. And besides, with those who would otherwise sympathize with our friends here, and aid them, there is a great prejudice against this particular society. It is looked upon as weak, struggling, dying. I do hope that we shall at length learn what perfect folly it is to start a society in any place until we feel well assured that it can be carried on with success and a constantly growing strength. There can be no doubt that, though there is here an organized society and a house for worship, one of our preachers would meet with far more success if he could now come to proclaim our views in this city for the first time. Still there are some indications of promise that the society may yet be built up. It will require however long and patient and trustful exertions.

I was much pleased with the zeal with which several English mechanics with their families, who left Unitarian societies in England, sought out, on their arrival here, and attached themselves to this congregation. It reminded me of the fidelity of our clerical brethren across the water, and was a new proof how strongly our faith, when understood, commends itself to common minds.

Yours truly, H. A. M.

ASYLUM FOR THE INSANE.

When the last annual Report of this Institution, in Charlestown, appeared, we noticed particularly the provisions for devotional exercises and worship which had been recently made, and the salutary effects ascribed to those exercises. We read in the *Independent Chronicle* and *Boston Reformer*, last week, an interesting account of the asylum addressed to the Editor of that paper by one who had just visited the establishment, and cannot refrain from copying the pleasing description of its evening devotions:

'The physician led the way and we followed him into a circular parlor, which opens on one side, upon the garden and overlooks the city, beyond. On the other side a passage leads from the parlor to the front door, which was open and admitted the level beams of the western sun through the whole length of the entry. Around the parlor were arranged the inmates of the institution, such of them as were in a state of mind sufficiently calm to admit of their being so far confided in. The males were on one side, and the females on the other, the number about fifty. A table stood in the middle of the room, at which sat the Superintendent at one end, and at the sides four female and as many male singers and a performer on the Bass-viol, all from among the patients. The Dr commenced by reading the Scriptures; next followed a hymn, sung with great feeling and taste by the choir. Then the Dr read some excellent reflections from 'Sturm,' appropriated to the season of the year; and then all kneeled down and united in prayer, which the Dr read from Jay's collection. A second hymn closed the services, and no assembly of worshippers could have conducted with more propriety throughout, or appeared more interested and attentive than did those objects alike of pity and of congratulation. For in proportion as our pity is excited for their sad affliction, do we rejoice to see them so far relieved from the worst of its attendant miseries.

When the service ended, the females passed out first, and then the males. Several of the latter approached the Doctor to have a shake of the hand and a kind word with him, exhibiting a feeling of friendship and confidence which spoke plainly in testimony of the kindness and judiciousness of their treatment. Deeply impressed with admiration of the institution and respect for the gentlemen who so well conduct it, we took our leave.'

FOR THE REGISTER AND OBSERVER.

AMERICAN UNITARIAN ASSOCIATION.

Mr Editor,—I have recently had some very gratifying intelligence respecting the state of religion in the West. With a truly Christian spirit, and with a deep sense of their importance, great efforts are making there for the establishment and support of religious institutions. New Societies are rising up in various parts of that interesting portion of our country: and frequent applications for preachers of our faith have of late been made from there; particularly from the state of Illinois. Many have gone there from Unitarian Societies in New-England; and after suffering peculiar trials and privations, and not a little persecution, on account of their religious opinions, they are extremely desirous of hearing the truths of the Gospel dispensed in accordance with their views and feelings, of enjoying equal rights and privileges with other sects and denominations, and worshipping God according to the dictates of their own consciences. To effect this they are willing to make great sacrifices. We sincerely sympathise with them; and hope that their efforts may be crowned with abundant success. In thus building up religious institutions in the West, they are doing a good work for themselves, for future generations, and for the country.

I send you an account of the formation of a new Society at Chicago, Illlnois, which I would thank you to publish. It cannot but be interesting to your readers.

C. B. *Gen. Sec: A. U. A.*

At a meeting of certain citizens of Chicago, friendly to Unitarian Christianity, convened on the evening of the 29th of June, A. D. 1836, for the purpose of organizing and incorporating, pursuant to the statute, 'The First Unitarian Society of Chicago,' on motion of Mr Henry Moore, Dr J. C. Goodhue was called to the chair, and on motion of Mr J. N. Balestier, Henry Moore Esq. was appointed Secretary.

The chairman having briefly stated the objects of the meeting, Mr J. N. Balestier offered the following preamble and resolution:—

Whereas it is the birthright and privilege of every American citizen to worship God according to the dictates of his conscience, as well as the sacred duty of every freeman and Christian fearlessly to assert his religious principles; And whereas we, the persons here assembled, setting aside all human creeds as fallible, take the bible only for our guide; And whereas the doctrine of the Unity and indivisibility of God (among other things) appears to us to be founded in scripture and in reason; Therefore, Resolved, that it is expedient to organize a religious society in this place, to be called 'the First Unitarian Society of Chicago.'

Which resolution was seconded by Mr H. Moore and unanimously adopted.

On motion of Mr Moore, seconded by Mr Balestier it was

Resolved, That three persons be appointed by ballot Trustees of this Society. Whereupon Messrs J. C. Goodhue, Henry Moore, and Horatio G. Loomis were duly elected Trustees for the ensuing year. Mr S. F. Gale was then unanimously elected Treasurer.

On motion, Resolved, that the Trustees be authorized and instructed to purchase at the present sale of Canal lots a lot of ground for the erection of a Church thereon, and that this meeting now porceed to collect funds by subscription sufficient to meet the first payment of one fourth of the purchase money.

Whereupon the sum of *Eight hundred Dollars*, being the requisite amount, was immediately subscribed and paid over to the Treasurer.

The meeting then adjourned, to meet on Friday Evening—when, having assembled, R. K. Richards Esq. was called to the chair and H. Moore Esq. appointed Secretary.

Dr Goodhue stated that one object of the meeting was to ascertain what amount of funds could be raised to support a clergyman in part, for six months, and offered a resolution that a subscription for that purpose be now opened—which resolution was adopted.

Mr J. N. Balestier presented certain Articles of Association, which were unanimously adopted.

The meeting then balloted for a Corresponding Secretary—and Mr Henry Moore was chosen. Mr Mr J. N. Balestier was then elected Recording Secretary.

The subscription having proceeded, it was Resolved, that the Corresponding Secretary be authorized to state ot the Secrtary of the American Unitarian Association that the sum of $600 will be contributed by this Society for the purpose of defraying the salary of a clergyman for six months.

Some further business was transacted, and the meeting then adjourned.

MIDDLESEX HIGH SCHOOL IN CAMBRIDGE.

This school for the instruction of females, was incorporated in 1835, and has been in successful operation for nearly one quarter, under Mr David Mack as principal, assisted by experienced female teachers. It has been kept temporarily in the house formerly the mansion-house of chief justice Dana. The building for school rooms is nearly completed, and will soon be ready for use. It is beautifully situated opposite to the house just mentioned. The school will commence in the new building on the second Monday of September next, which will be considered the first term of the year. There are to be four terms, of eleven weeks each, three of which are to be followed each by a vacation of one week, and the fourth by a vacation of four weeks, which will begin early in August.

Arrangements are made in the house opposite to the school for the board of a number of pupils, not exceeding twelve, to be as well under the parental care as under the instruction of the principal.

In addition to instruction in the English branches, and in foreign languages ancient and

modern, the services of the most approved teachers in music and drawing have been engaged.

We know not of a more desirable situation for the purposes for which the institution has been formed, than that selected by the Corporation of the Middlesex High School; nor of a school which has commenced with more favorable promises.

FREDRICA MISCA.

The first knowledge that we had of the existence of this lady was from a communication concerning her in the Register, which, though apparently savoring of the romantic, contained an interesting narative of her industry and Christian philanthropy. Afterward we received a *Mauch Chunk* paper containing a very unfavorable description of her character, from which we made an extract; and now without any knowledge of facts from personal investigation, we copy from the *Mercantile Journal* the following full testimonials in her favor.

FREDRICA MISCA.

The efforts which have been made by Miss Fredrica Misca, now for a considerable period, for the erection of a House of Worship in a part of Pennsylvania destitute of religious instruction, are well known by the public. Still these efforts are hindered, by reports evidently coming from enemies; which it is but too true the deserving woman has.

By examining, however, the legal transfer of her property to the cause she has espoused, and the testimonials of worthy and respectable persons to whom she had been known, a full satisfaction it is believed, may be found.

And it appears a refinement of cruelty, for editors of public papers, to give currency to often refuted scandals, when an unprotected female is the subject, and one whose labors and sacrifices for a praise-worthy object are so great. The subscriber having satisfied himself, feels bound in justice, to repeat his testimony considering it a part of his Christian duty in the case. WM. JENKS.

I concur in the expression of opinion above given by the Rev. Dr Jenks. JOHN S. STONE.

Having already certified to the satisfactory nature of the testimonials with which Miss Fredrica Misca came to this city some months since, it is only necessary to say, that nothing has since come to my knowledge, which tends to impair my confidence in her Christian integrity. WM. CROSWELL.

We have read the Rev. Mr M'Clure's translation of F. Misca's book entitled 'The Love of Jesus,—a Treatise on Baptism, Confirmation and the Lord's Supper,' and though the views are not remarkably striking, they are serious and just, and show the author's familiar knowledge of the scriptures and ability in practical applications of the truths they contain.

ALEXANDER CAMPBELL.—It appears by a notice in this day's Register, inserted by request, that this gentleman is to officiate next Sunday in the *Christian Chapel*. He is the gentleman who held a public controversy, some time since, with *Owen* the celebrated free-thinker, which he was reported to have sustained with signal ability.

ERRATUM.—In the Register of last week, 2d page, middle of the 3d column,—for *she's* come read *He's* come, referring to divine presence.

NEW PUBLICATIONS.

Popular Infidelity. By the Rev. Herman Hooker, M. A. Philadelphia, William Marshall & Co. For sale by B. B. Mussey, 29 Cornhill.

This is the fifth volume of the Library of Christian Knowledge, and a volume on a subject which claims all the attention the author has given to it. It is a prominent part of the merit of his work that he gives a clear *diagnosis*, an intelligible description of the disease for which religion is a cure. The disease is self-deception in various forms and of various types. We give one out of many examples presented with much discrimination. It is an example of practical, but not of professed or self acknowledged infidels:

'They disclaim infidelity as a crime, as a baseless fabric, and are shocked at the bare name of it as applied to them. Indeed, if you could persuade them that they are infidels, they would not feel safe for a moment, and their first inquiry would not be for truth and evidence, but for a way of escape from guilt. But they have always had a respect for the Bible as an inspired book; the existence of a Supreme Being, with such attributes and purposes as it ascribes to him, they have never doubted: and they are not now to be convicted of infidelity. That they have not a saving belief of these truths they admit; but then they have such a belief as they deem respectful to them, and likely to lead on to it. They might, perhaps, be convinced that they have not such a belief as deters them from sins and crimes which set God and his word at defiance; still they insist that it is *a belief*. It appears to have little or no influence on their practice, still they regard it as a very important affair, and would not part with it on any account. They acknowledge their accountability and sinfulness, and, though sinning daily, claim that they are less daring, and more innocent and respectful, than those who deny both.'

Some of the author's phraseology relating to doctrines seems to imply belief in certain points concerning which we should differ from him. But his views of human ability, of the use of reason in relation to religion and of spiritual influences, appear to us to be sound and scriptural. Without being able to go into a particular description of the work, we judge from what examination we have made, that it may be safely read, in general for doctrine, and every where for reproof and correction, by Christians of all sects.

Latin Phrase Book, consisting of Coloquial Phrases and Dialogues; intended to facilitate the study of the Latin Language: to which is added a list of Geographical and other Proper Names systematically arranged. By a Teacher. Boston: James Munroe and Co. 1836.

This is a very useful elementary work; and though concerned apparently about small matters, it is, both in its conception and arrangement, founded in true philosophy. It is useful for the aid and encouragement it affords to young students in interpreting familiar and idiomatic phrases relating to modes of address, to times and seasons, to customs, occupations &c.—phrases which, literally interpreted, if they do not sometimes convey a false sense, are either unintelligible, or obscure, or stiff and ungraceful It is such a book as we are glad to see and to recommend.

PROVIDENCE CELEBRATION.

The 200th anniversasy of the settlement of Providence was celebrated in that city last Friday, with great eclat. Among other letters and sentiments, from distinguished men, we noticed the following. It is worthy of remark, that each does honor to the memory of Roger Williams.—*Centinel.*

From his Excellency E. Everett, of Massachsetts.

NEW BEDFORD, Aug. 1st, 1836.

Dear Sir—Your favor of the 28th ult. reached me yesterday at the Elizabeth Islands. It would afford me high satisfaction to accept your kind invitation, and I much regret that I am deprived of that pleasure by the necessity I am under of returning home. Deprived of the gratification of joining in the festivities of the day, I beg leave to subjoin a sentiment to be proposed to the company, and I remain,

With great respect,
Your obliged humble serv't,
EDWARD EVERETT.

Thomas H. Webb, M. D.

The Memory of Roger Williams.—He gained the friendship of the Indians by respecting their rights—he requited the wrongs endured from his brethren by benefits—and taught the first lesson of Toleration to the New World and the Old.

From the Hon. Joseph Story.

CAMBRIDGE, July 29, 1835.

Dear Sir—I regret exceedingly that my engagements will not allow me the great gratification of attending your Centennial Celebration on the fifth day of August. Few circumstances could combine more interest, and few occasions be more attractive to me. For your polite invitation I beg leave to return you my most grateful acknowledgements.

Believe me very truly and rspectfully, yours,
JOSEPH STORY.

Thomas H. Webb, M. D.

P. S. I submit to you the following Toast, if not superseded by some better one on the same subject.

The Memory of Roger Williams.—The first Protestant Divine who ever promulgated the doctrine of the unlimited right of private judgment in matters of Religion.

From William Ellery Channing D. D.

NEWPORT, August 4, 1836.

Sir—I am truly grateful to the Rhode Island Historical Society for their invitation to join with them in the festivities of the fifth of August. I cannot accept it, but shall not the less sympathize with my fellow citizens on the joyful occasion. Other communities have taken pride in tracing their origin to heroes and conquerers. I boast more of Roger Williams, the founder of my native state. The triumph which he gained over the prejudices of his age, was in the view of reason more glorious than the bloody victories which stain almost every page of history; and his more generous exposition of the rights of conscience, of the independence of religion on the magistrate, than had been adopted before his time, gives him a rank among the lights and benefactors of the world. When I think of him penetrating the wilderness, not only that *he* might worship God according to his own convictions of truth and duty, but that he might prepare an assylum where the persecuted of *all* sects might enjoy the same religious freedom, I see him as perfect an example of the spirit of liberty as any age has furnished.

Venerable confessor in the cause of freedom and truth! May his name be precious and immortal. May his spirit never die in the community which he founded. May the obscurest individual, and the most unpopular sect or party never be denied those rights of free investigation, of free utterance of their convictions, on which this State is established.

Yours, truly,
WM. E. CHANNING.

Thomas H. Webb, M. D.

VERMONT UNIVERSITY.

The following notice was printed in the Vermont Chronicle, previous to the commencement of the University on the 1st Wednesday of the present month. It is pleasing to find such proofs as it contains of the growing prosperity of the Institution.

The friends of learning generally, and, particularly those who have contributed to aid the funds of the University, will be gratifiedto learn that during the past year a Library and Philosophical Apparatus have been procured from abroad, by the agency of Prof. Torrey. Besides the most approved editions of the Latin and Greek classics. with the best philosophical works, there are many rare and expensive works, illustrative and historical, upon Rome, Greece, Egypt, Persia, India, and China, particularly the first three. The works of most of the principal writers on the exact sciences, and the best on military tactics; the principal metaphysical works, ancient and modern; a choice and extensive collection of the Latin and Greek Fathers, with the principal writings of the Scholastic Divines, of the Reformers, and the more modern standard Theological writers, together with rare and valuable works illustrating the Fine Arts and Natural History; a choice collection from the literature of Germany, France, Italy; and a full and rare collection in English History and English Literature.

The donation from the English government of seventy-two volumes folio, sometime since received, adds much to the value of the Library for legal consultation, as also the works recently added from the American press. A great amount of labor has been bestowed in the selection and purchase of the Library; and it is far more complete than the Faculty had dared to anticipate, when they commenced their efforts.

The expenditure for Philosophical Apparatus has been much less, than that for the Library. The additions however are extensive and important. Not only instruments have been obtained for illustrating almost every subject, which receives the attention of the Under-graduates, but such as are requisite for the important purposes of levelling and angular measurement; all of the most approved construction, and the best workmanship. A fine Achromatic Telescope, from the shop of Cauchoix of Paris, has been added to the collection; and above all a Reflecting Telescope from the hands of our meritorious countryman Holcomb. This intrument (a Herchellian in construction) is of 12 feet focal length, and has a mirror 10 inches in diameter, being doubtless not only the largest and best instrument ever made in this country, but probably the finest Reflecting Telescope in the United States.

The Faculty of the University would be happy to give its friends, and the public an opportunity to judge for themselves by inviting them to visit the Institution, and to inspect the Library and Philosophical Apparatus. J. WHEELER, *President.*

University of Vermont, July 16th, 1836.

MASSACHUSETTS ANTI-SLAVERY SOCIETY.

At a special meeting of the Board of Directors of the Massachusetts Anti-Slavery Society, held August 3d, 1836:

Resolved, That the recent tumultuous conduct of certain colored persons in the presence of the Supreme Judicial Court of this Commonwealth, on the occasion of the detention of two females, though capable of palliation as arising from ignorance and misapprehension in the persons concerned, has nevertheless occasioned the deep regret and meets the decided disapprobation of this Board, and of the friends of the anti-slavery cause in this vicinity.

Resolved, That this Board observe with grief and indignation, the attempts now made to indentify the Abolitionists of this city with the late irregular proceedings, and repel the charge of being in any way concerned therein, as the basest calumny.

Resolved, That certain intimations now publicly given out, with the obvious intention of overawing a class of citizens, or preventing them by ridicule or menace from exercising their right to attend the courts of justice whenever they please, or from peaceably assembling to discuss any subject whatever is an attack on Constitutional liberty, which should arrest the attention and call for the reprobation of all thinking men.

Resolved, That the several newspapers in the city of Boston, be requested to publish these resolutions.

C. C. BURLEIGH, Secretary.

COLONIZATION MOVEMENTS.

It is pleasant to observe that movements in behalf of our benevolent enterprise are making in various parts of the land In New-Orleans it appears that Mr Gurley has received $4,000 in aid of the American Colonization Society, in addition to $3,000 just before raised for their State Society. The will of the lamented Madison bequeaths to it a similar sum; and by that of the Rev. J. W. Pomeroy of Massachusetts, in addition to a specific bequest of $1000, a share in the residue of his estate will probably add a much larger sum to its funds. In Ohio we observe that our devoted and excellent friend, the Rev. Dr. McMillan, has enkindled new zeal in Greene county. From a distant part of the same state we learn that an auxiliary to our own institution has been organized under the most favorable auspices; and a County Society has just been commenced at Harrisburgh;—as an earnest of their good feelings they have sent us $70 as a first fruit offering. From other parts of the state we receive many cheering indications of increasing love for our principles, and confidence in the success of our enterprise. Our late receipts from the west strongly exemply this; and the testimonials in favor of Colonization, issued by numerous religious bodies recently, attest the affectionate light in which they respectively regard it. In the east, the labors of our friend, Gov. Pinney, have had a very happy effect in reviving the interest of New England, the contributions in Connecticut already exceeding those of any former year. The modesty of the Rev. H. Teage alone prevented his making statements of a highly interesting nature on his recent visit to the Atlantic cities; confining himself to the range of his own Church, where we are glad to learn they have been extensively useful.

Numerous 4th of July addresses were delivered, and their accompanying collections are daily dropping in. Among these, were two made by Mr Cresson at Brandywine Manor, where $86 was received; and at Great Valley, where a systematic effort in our behalf is intended. The British Colonization Society, founded by the exertions of Mr C. when in London, have resolved to appropriate funds to establish a settlement at or near Bassa Cove, to which the name of Bexley is very appropriately to be given, in honor of their illustrious president. Every friend of the colored race must rejoice in the flattering prospect of a college being speedily erected at Bassa Cove, and will, we trust, unite more closely in deeds of love all those who would benefit and elevate that long depressed race. We might amplify almost ad infinitum, but we have already said enough to show that the cause is onward, and we have no hesitation in expressing our firm conviction that its prospects have never been so bright, and promising usefulness so extensive, as at the present moment.

INTELLIGENCE.

Important from Mexico and Texas.—By an arrival at Norfolk from Charleston, we have later advices from Mexico and Texas. The march of the new expedition against Texas has been suspended and it is supposed no farther operations will be undertaken till Fall. In the mean time the leaven of Revolution is at work in Mexico, and the result will doubtless be the abolition of the Central system of government introduced by Santa Ana, and the re-establishment of the Constitution of 1824, for which the Texans were at the out-set professedly contending. Indeed, it is stated that the Central or Santa Ana party was already down; that the Federal party were every where succeeding, with little bloodshed, and indisposed to prosecute the Texan war. A forced loan of two millions had been declared in the city of Mexico, against which the English and French Ministers had protested, calling on foreigners not to contribute.

The U. S. sloop-of-war Warren, and schooner Grampus had arrived at Tampico, and the Mexican Government, through the new Commandant, had apologised for the insult offered the American flag and the officers of the Jeffersonian. Gomez, the Commandant who gave the insult had been removed.—*N. Y. Jour. Com.*

Mobile, July 27.—By the schr Columbus, Captain Haskins, direct from Velasco, sailed on the 17th inst., we learn that the Texans now feel no apprehension of being attacked by the Mexicans before November or December.

An extract of a letter by her, says—'They cannot march at this season, nor before the fall rains; many of their men, during their retreat, perished for the want of water. Our army is about 3000. The people are determined to stand, and have no more moving off.'

The family of Wm. H. Jack, Secretary of State, came passengers in the Columbus.

Tennessee Volunteers.—Extract of a letter from Washington.—The volunteers from Tennessee have refused to march into Florida. Some affirm there has been a dispute about rank; that, however, I conceive to be improbable. The more likely cause is a well grounded fear of the deadly miasmata they would necessarily have to inhale, in beating about the swamps in search of Indians.

Indian War in Missouri.—A letter from Richmond, Missouri, says that hostilities have been committed by the Iowa Indians, and that two white men have been killed. A rising of the Potawatamies, Shawnees and other tribes was apprehended, and the Governor had ordered out a thousand mounted militia.

Further Hostilities of the Creeks.—Accounts from Augusta, Geo. to July 29, state that on the 24th, 250 hostile Creeks crossed the Chattahoochee, 28 miles below Columbus and attacked 90 Georgia volunteers, who were defeated with the loss of five men killed. Seven Indians were found dead, and it was supposed that more were killed. Gen. Sanford had sent six companies in pursuit of the hostile party.

The last accounts from Florida state that the evacuation of Fort Drane had been suspended.

The Emigrating Creeks —On the 18th ult. twelve or thirteen hundred Creeks arrived at New Orleans, by way of the lakes, on their voyage to the West. They were encamped on the banks of the New canal, near the city. The New Orleans Bulletin of the 20th says:

The excessive rains of Monday night, and which continued nearly without intermission all of yesterday, have proved peculiarly unfortunate to these poor savages in their marshy situation, some 30 or 40 having died, as we are informed, since their arrival. We noticed among the group some fine looking warriors, who with their well chiselled frames, strongly developed muscles, dark hair, hazel eyes, high cheek-bones, and noses that would rival the Greek in precision of outline, showed a combination of manly beauty and strength, that we have rarely seen surpassed by the pale faces. There are Indian damsels too, who need only the habiliments and decorations of a more refined state of society, to create no little envy among even more polished dames. Many more were on their way. These last manifested much reluctance to leave their country. A letter of the 8th ult. from Tuskegee, states that two days before, the Agent for the Creek removals sent there, expecting to find all the hostile Indians disarmed and enrolled, and ready to proceed with him, in company with the party from Fort Mitchell; but to his surprise, on entering the camps he found the Indians still armed, and General Patterson not disposed to disarm them by force. The Indians appeared unwilling to enroll themselves. Gen. P. was then ordered to take a company of mounted men and proceed to their camps to disarm them; but instead of taking decisive measures, at once, he endeavored to persuade them to give up their arms. Some of them consented, and said they would assemble and be disarmed. General P. then withdrew his command, and said the Indians would be in on the following morning. The Agent, however, was of opinion there would be trouble with them, and assured the people they would not come. He immediately started to their camp, when he found a great many had run off, in small parties, and the rest preparing to do so. The Agent at once assembled the Chiefs, and told them that if they did not restrain their people, he would have the troops down upon them, and indiscriminate slaughter would be the consequence. He told them he would remain on the ground until the troops came,—and gave them their choice to pack up and follow him, or take their own way, and the consequences. This decided course alarmed them, and they immediately consented. In a short time they were on their way with the Agent.

About 2000 have since embarked for their destination West of the Mississippi, in the steamboats Majestic, Revenue, Lamplighter and bark Cumberland.

The Indian Wars.—Almost every arrival from the South brings some new account of outrages committed by the Indians, either in Florida or in the Creek Country. There appears to be no considerable number of hostile Creeks embodied, yet it can hardly be said that the war is at an end. The scattered population will not be safe until the plan of the removal of the Indians is carried into effect. In Florida the condition of the white population is still more distressing. There is but a very small portion of the territory of Florida which is secure from the attacks of Seminoles.

The Creeks.—A letter from Tuskegee, dated July 21, states that 2500 to 3000 hostile Indians had removed to the West, that there were at Tallahassee 3000, at Wetumpka about 2500, at Pocnat Springs 2000 and in the vicinity of Tuskegee 1000. Gen. Jessup and staff were at Tuskegee. The marines left that morning for Tallahassee.

Riot at Cincinnati. Extract of a letter from a gentleman at Cincinnata, dated 1st August.

'The storm has at length broke, and a *Row* such as Cincinnati never before witnessed took place on Saturday night, 30th July. It was given out that a mob might be expected that night, and accordingly a large concourse of people assembled at the Exchange at six o'clock, P. M. when a President and Secretary were appointed, and resolutions passed to go forthwith to Birney's office, and destroy the press, papers, &c. They accordingly marched to the corner of Main and Seventh streets, when they commenced operations by breaking and tearing every thing to pieces in the second and third stories of the building, stove all the windows out, and scattered his (the editor's) papers and books in the street, and burned a great number of them.

'The next movement was to heave out the press, at which a most tremendous shout was raised; and hitching a rope to it, they hauled it down Main street to the river, broke it to pieces and threw it to the bottom.

'They then raised the cry of 'Birney! Birney!' and immediately proceeded to his house, and demanded his presence. Whereupon his son, a youth of about 17, came and informed them in a very affecting appeal, that his father was not at home, and begged them to respect his helpless family and private property. The *crowd* then began to cry out 'Donaldson! away to Donaldson's!' There they next proceeded, and swore that if he did not come out they would *raze* the house to its foundation.

'Mrs Donaldson and daughter then came out and informed them that neither of the Mr Donaldsons were at home—that they had both gone into the country that afternoon, and assured them that they were not in the house. This did not altogether satisfy them, and they had almost determined on searching the house, but were prevailed on to desist by two or three of the leaders assuring them that they were not there. On which they left, and proceeded to Church Alley, where a scene took place that baffles description. Two or three pistols were fired from one of the houses, which enraged them so much that they went to work, and I may say that they completely renovated that concern.

'They proceeded to several of the negro houses on Western row and tore them down; but I must stop with my description. Fears were entertained that some disturbance would take place last evening. A large mob collected around the Franklin House, on a supposition that Mr Birney was there, but they were dispersed with some little trouble. The Mayor made a speech in a determined manner, and said he would order the police to shoot the first man who attempted to make any disturbance. Matters have become pretty still, and there will not probably be any more disturbance.'

Mr Birney, who was thus hunted by the Cincinnati mob, is well known in the western states as an eminent lawyer. He is a native of Kentucky, and is allied to the first families in that State and Virginia. Becoming more and more attached to the doctrines of the anti-slavery party, he abandoned a lucrative profession and established in Cincinnati, a paper called the Philanthropist, which has now been twice broken up by violence. He is a man of great ardour and resolution of character and is not likely to give up his design but with his life. Those who influenced by the fear of injury to the trade of Cincinnati with the South, have stirred up these riots to drive him from his purpose, will probably find that nothing short of murder will effect their object, and even in that frightful event, nothing will be gained, for others equally ardent and enthusiastic will rise up in his place.—*Evening Post.*

Great Failure.—Benjamin Rathburn of Buffalo has failed for a million and a half of dollars, attended with extensive forgeries. He has conveyed his property to assignees.

To pay the million and a half of responsibilities, Mr Rathbun exhibits a list of property which he has conveyed to assignees, valued at two millions and a half.—Other persons value the list at two millions, or something under. If these statements are near the truth, it is to be hoped that the affair will not in the end prove seriously injurious to any one. Rathbun and a brother who is charged with having executed the forgeries have fled to Canada.

Resuscitation.—An interesting case of resuscitation, after a submersion of near fifteen minutes, and an apparent extinction of life, is mentioned in the Georgetown Metropolitan of this morning. It was that of a little boy, about seven or eight years of age, who, while playing on the verge of the canal lock, in that town, fell into the water. The body immediately sunk out of view, and it was not until the water was let out of the lock, that it could be found and recovered therefrom. Fifteen minutes thus elapsed. The parents were both quickly on the spot; and their agony (says that paper,) was heart-rending. When taken out, life appeared to be entirely extinct; and it was only after the most strenuous efforts of Dr Sotheron—efforts which for a long time seemed hopeless of success—that animation was restored to the frame of the little sufferer, and the hearts of his parents were made glad. The case is one which should incite to perseverance in all similar efforts for restoring suspended animation.—*Baltimore Patriot.*

Remarkable Phenomenon.—On Friday evening, 29th ult. about 11 o'clock, the family of Mrs Roath, of this city, were startled and somewhat alarmed by the heavy fall of a brilliant luminous body, apparently within a few feet of the house. The occurrence was attended by a sort of hissing noise, and resembling the rattling of a shower of hail on the roof. On arriving at the spot, which was so well defined as not to be mistaken, a compact mass of vegetable bitumen was found, which, on examination, left no doubt of its being of *meteoric* origin. The weight of the mass was about *five* pounds. It must have been a detached portion of an extensive meteor, similar to that which traversed our atmosphere a few year's since, the particulars of which were published in Silliman's Journal, and portions of which fell to the earth in various parts of the United States. The fragment which fell on Friday evening bears a striking resemblance to portions of this meteoric body, which are yet to be found in the possession of scientific individuals.—*Norwich, Con., Courier.*

Union College.—The commencement in Union College, took place on the 27th ult.

Dartmouth College—At the late commencement in Dartmouth College on the 27th ult. forty-six graduates received the degree of A. B., eleven that of A. M. and twelve that of M. D. The honorary degree of D.D. was conferred on Rev. Rufus Anderson of Boston.

Mount St Mary's College, Emmettsburg, Md.—The commencement of this institution was held on the 29th ult. within the large hall of the college, in the presence of a numerous and respectable auditory. Dr Eccleston, Archbishop of Baltimore, presided over the exercises of the occasion, and assisted at the distribution of the premiums. The degree of Master of Arts was conferred upon eight gentlemen, alumni of the institution, and that of Bachelor of Arts upon six students of the same.

Burlington College Commencement—The Commencement at the University of Vermont was held on Wednesday 3d inst. Seven graduates received the degree of A. B. Besides the exercises of the candidates for degrees there were orations by Bishop Hopkins, and Professor Henry, and the various services of the day afforded a high entertainment for the numerous audience.

Waterville College.—Wednesday was commencement day at Waterville College. President Babcock is about to leave his office. Rev. Mr Patterson, of Providence, formerly a Professor at Waterville, is spoken of as his successor.

Washington College.—At the commencement in Washington College on Thursday 4th inst. ten candidates received the degree of A. B. and four alumni of the college that of A. M. The honorary degree of LL.D. was conferred on the Hon Thomas L. Winthrop of Boston.

Geological survey of Maine.—Dr C. T. Jackson has been commissioned by the Government of Massachusetts and Maine, to make a Geological survey of the entire state of Maine, has entered upon his duties. Mr J. T. Hodge is appointed assistant on the part of Massachusetts, and Dr Purrington for Maine. Mr Graeter, Prof. of Drawing, is employed as draftsman to the survey.—*Portland Argus.*

Unitarian Association N. H.—Rev. Mr Abbott of Peterboro', was re-elected President of the N. H. Unitarian Association, at the late Annual Meeting, and Messrs. William A. Kent, Concord, William Hale, Dover, Salam Hale, Keene, Thomas Bellows, Walpole, and Jonathan Smith, Bath, Vice Presidents. The few present at the business meeting, subscribed liberally towards a fund for supplying feeble societies, and for the distribution of publications of the Society.

Andover and Boston Rail Road.—This road is finished from Wilmington to Andover. The cars were to commence running last week. The Andover route is now only between Wilmington and Andover, a distance of but seven miles. At Wilmington the track intersects the Lowell road. This road it is expected will be completed from Andover to Haverhill within a year: and will probably terminate at the latter place, not proceeding farther north, as was anticipated a year since.

Utica and Schenectady Rail Road.—The Utica and Shenectady rail-road, including the Mohawk and Hudson, is the longest continuous track in this country. It is also one of the most substantial and perfect construction. All its arrangements—its fixtures, depots, bridges, cars and engines,—are upon an enlarged and most liberal scale. It starts with 100 cars and emigrant wagons, 50 of each, the former carrying each 24 passengers. It has already six locomotive engines in operation, and will soon have eight, made at Philadelphia, and of the most approved and admirable construction.

With regard to the profits of the company, it is difficult to keep pace with the increase of travel that is ever the accompaniment of greatly increased facilities. The estimate of the Commissioner embraces an average of between 5 and 600 passengers per day, of every description, two-thirds at $2 50, and the residue at $1; and at this esitmate, the income is upwards of 20 per cent. on the present expenditure. But the number of passengers will probably far exceed this number: and with the established price of $3 for the pleasure cars, will swell the receipts of the company to a vast amount annually.—*Albany Argus.*

Revenue.—We understand that the revenue that accrued in Boston during the last month (July) was $512,200. The amonnt that accrued during the same time last year was $363,000—Increase $149,200.—*Post.*

Icebergs.—Bark Venice, at New York, from Palermo, on the 17th of July, in latitude 41 30, longitude 50 passed two icebergs about a mile long and 200 feet high.

Gen. Gaines.—The New Orleans Bee expresses the belief that the movement of Gen. Gaines with his troops across the Sabine, has been made in puruance of an arrangement between the Mexican government and our own. This belief is founded on a whisper which the Bee has heard of such an arrangement, and the improbability that Gen Gaines should have committed himself to such a measure, without sufficient authority. We fear that this hypothesis will prove to be unfounded.

Louisiana Elections.—Messrs. Johnson and Garland (Whigs) and General Ripley (V. B.) are re-elected to Congress in Louisiana.

PUBLIC DEPOSITES.

Treasury Department, August 2, 1836.

In conformity with the resolution of the Senate passed July 1st, 1836, directing that 'during the ensuing recess of Congress, the Secretary of the Treasury cause to be published, at the commencement of each month, a statement of the amount of money in the Treasury subject to draft, and also the amount standing to the credit of disbursing officers,' the undersigned hereby gives public notice, that, 'the amount of money in the Treasury subject to draft,' as shown by the running account of Treasurer, was, on the 1st inst., $36,554,845,95, and 'the amount standing to the credit of disbursing officers,' as shown by the latest returns received, was $3,675,730 23.

LEVI WOODBURY,
Sec'y of the Treasury.

FOREIGN.

English papers have been received to the 30th of June, and French to the 2d of July.

England. The House of Lords on the 27th discussed the amendments of the Commons to their amendments of the Irish Municipal Bill, and rejected them by a vote of 78 to 142. The principal speakers were Lords Melbourne, Grey, and Lyndhurst. The House appointed a committee to draw up a statement of their reasons for disagreeing with the Commons.

In the House of Lords on the 28th, the bill for the commutation of Tithes had its first reading.

Capt. Back had taken his departure from Chatham on his expedition of discovery to the Wager river. His ship, the Terror, has a crew of sixty men.

France. It is stated in a Paris paper, Mr Serrurier will resume his post as Ambassador from France to the United States, as soon as Mr Livingston is again accredited to the Court of Paris, or some other Charge d' Affaires appointed.

The French papers are filled with accounts of the attempted assassination of the King. The following account contains all the most important particulars.

From Courier Francais of Sunday, June 26.

'Last evening, about 6 o'clock, a new attempt was made upon the King's life, which fortunately proved as unsuccessful as the former. Just as His Majesty had entered his carriage, to return to Neuilly, and was passing under the gateway leading to the Quay, a young man who had placed himself on the side opposite to that of the post of the National Guard, lifted up a cane, in which a pistol barrel had been fixed, placed it on the carriage door, and fired it at the King.

'Louis Philippe was at that moment bowing to the National Guards through the other window. Whether the assassin felt agitated, or, as is stated, was pushed while engaged in taking aim, the ball did not touch the King, who, immediately after the explosion, made a sign that he was not wounded, and ordered the coach to be driven on to Neuilly. The King was with the Queen, and his sister Madame Adelaide, and a detachment of dragoons escorted the carriage.

'On hearing the explosion the National Guards rushed on the man, who still held the weapon in his hand. He was at first ill treated, but the officers interfered, and having represented the importance of his being put into the hands of justice, the prisoner was brought to a room above the ground floor, where he was stretched on a bed, and searched, in order to ascertain if he had no arms concealed. A poinard was found in his side pocket.—M. Gisquet, who was then in the Tuileries, with several other public functionaries, immediately repaired to the guard house, and proceeded to examine the individual arrested. He refused to tell his name, and when recognized by several persons who knew him, and said he was a commercial traveller, and that his name was Alibeau, he pretended that Alibeau, was an assumed name, and refused to give his real one from regard to his family. He was then asked if he had been agitated while aiming at the King; and if it was not agitation that had deranged the direction of the aim? He replied with much composure, that he felt no emotion; and that if he had missed his aim, it was owing to his having experienced a shock or push, for which he could not account. He was finally asked, if he repented his crime, he answered in the negative, and added that if it was to be done over again, he should not hesitate to do it; that he had no further explanation to give, because, in this age of egotism, in which any thing like conviction or devotion was no longer to be found, no one could appreciate or understand his motives.

'During his examination active inquiries were made, and it was discovered that this young man had entered the Place du Caroussel about 4 o'clock by the gate of the Triumphal Arch; that he had conversed some time with a National Guard on indifferent matters, and left him when he saw the King's carriages proceeding from the stables to the Palace, saying, 'I think the person I am waiting for will not come,' and went off in the direction of the Court. He repaired from thence to the gate of the Palace next to the quay, and there remained in a group of people who were waiting for the King's departure. His appearance, it seems, did not awaken any suspicion, and no one observed the cane he carried in his hand, and which contained the deadly weapon. This instrument led to the discovery of Alibeau. By an extraordinary chance the gunmaker who manufactured it (a sergeant in the National Guard) happened to be on duty at the Thuileries, and felt it incumbent on him to give the Magistrates every information in his power. He stated that the weapon seized on the assassin had been made in his establishment, with many others of the same kind; that he was aware of its being a violation of the laws to have made and sold such a weapon; but that the affair was of so serious a nature he did not hesitate to confess it. The lodging of the individual arrested was then discovered, and the owner of the house having been sent for recognized the prisoner to be Alibeau. He said he had lodged in his house, but that he had gone off without paying him, leaving in pledge his passport, which had been delivered him in Lyons, and mentioned his having been born in that city.

'On being confronted with the sentinel of the National Guard, he had conversed with at the gate of the Caroussel, he coolly asked him, 'Did you observe that I betrayed the least emotion while speaking with you?' After this confrontation, Alibeau was placed in a hackney coach and conveyed under a large escort to the Conciergie, where he no doubt underwent another examination. He was lodged in the room formerly occupied by Fieschi. He was dressed in a neat frock coat, but his shirt was dirty and in rags and was without stockings. About 12 o'clock last night the Attorney General and the Prefect of Police were still at the Conciergie interrogating him. It is M. Martin Du Nord who has commenced the proceedings. Alibeau, or the individual known by that name, is tall and slight; his hair black, and his complexion pale. Only 22 sous (11d) were found in his pockets.

'In the evening, all the Ministers, the Peers, and the Deputies present at Paris, went out to Neuilly to congratulate the King on his escape. His Majesty was to receive a deputation of both Chambers on Sunday, in the Palace of the Tuileries. It is said that the Queen took out of the King's hair some of the wadding that had been lodged therein. It was also reported that a courier had been despatched to the Dukes of Orleans and Nemours, to invite them to return in haste to Paris.'

For the last two days, from forty to fifty arrests have taken place by virtue of mandates decreed by the prefect of police, and M Zangeacomi, the judge of instruction. We think proper, at present not to make public the names of the persons arrested. We can only say that for the most part they have been implicated in the different political events which followed the revolution of July. It is probable that a great number will be set at liberty after the first interrogation. It does not seem, indeed, that these arrests have any direct relation to the attempt of the 25th, for the ordinary jurisdiction has begun, and the instruction must follow before the tribunal of the first instance.

BOOK AND PAMPHLET SOCIETY.

The Depository of the Book and Pamphlet Society is removed to the Office of the Christian Register, in the chamber over No. 151 Washington St. directly opposite the Old South Church.

The Depository is now open to all, who may be in want of Unitarian Books and Tracts for distribution; and the Directors would inform such persons that they will be supplied gratis, on application as above. Besides the monthly tracts issued by the Unitarian Association; the Depository is supplied with various other treatises in defence of Liberal Christianity; and friends at a distance who write for them will be promptly supplied.

NOTICE.

Elder Alexander Campbell, of Bethany, Va. will preach at the Christian Chapel corner of Summer and Sea streets, next Sabbath afternoon and evening. In the evening he will close his Lecture on the Evidences of the Christian Religion.

MARRIAGES.

In this city, Mr Philip Lord to Miss Elizabeth Burgess.

In Cambridge, Mr George Sawyer, of Bolton, to Miss Abigail Greenleaf, daughter of Thomas Shedd, Esq.

In Brighton, by Rev. Mr Austin, Mr Nathaniel Ayres to Miss Celinda, youngest daughter of Amos Wright, Esq.

In Medford, by Rev. Mr Stetson, Luther Angier, Esq. to Miss Lydia C. eldest daughter of the late Ebenezer Farley, of this city.

DEATHS.

In Waltham, 5th inst. Mrs Mary E. wife of Theo. Lyman, Jr. Esq 37.

In Hingham, 31st ult. Mrs Mary W. wife of Mr Caleb Beal, and daughter of the late Mr Caswell Beal of this city, 27.

In Danvers, Maj. Andrew Munroe, a revolutionary soldier, 73.

In Middletown, Conn. 30th ult. Mr Jonathan P. Peaslee, formerly of Boston, 33.

In New York, on Sunday, after an illness of two days, Mr John Lang, one of the proprietors of the New York Gazette, 30.

In New Orleans, 18th ult. after a very short illness, Thomas Savage, Esq. of this city, 50.

In the vicinity of Jonesborough, E. Tenn. 12th ult. Mr Wm Murray, 111 years and 6 months, a native of Maryland.

In Johnston, R I. Capt. Caleb Remington, an officer of the revolution, 90.

In Deerfield, Solomon Williams, Esq. one of its most intelligent and valued citizens.

In Hawley 8th ult. Mr Joseph Longley, born in Groton, Mass. Aug. 17, 1744. He was great grand son to Wm. Longley, who, with a part of his family, were killed at Groton, by the Indians, in 1684. When 16, he was in the French war one year, and helped to build the stone barracks, at Crown Point, 1760. He was five years in the Revolutionary war for Independence.

CHAPEL LITURGY.

A LITURGY for the use of the Church at King's Chapel in Boston; collected principally from the Book of Common Prayer—4th edition; with Family Prayers and Services, and a collection of Hymns for Domestic and private use, by F. W. P. Greenwood. A few copies of the 12mo edition just received and for sale by JAMES MUNROE & CO. 134 Washington st. a 13

TOOKE'S DIVERSIONS OF PERLEY.

A NEW edition of the above revised and corrected by Richard Taylor, F. S. A. F. L. S. with numerous additions from the copy prepared by the author for republication: to which is annexed his Letter to John Dunning, Esq.; in two volumes 8vo. For sale by JAMES MUNROE & CO. 134 Washington st. a 13

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A FEW copies of the above are for sale by JAMES MUNROE & CO. in one and two volumes,—various bindings. Boston Bookstore opposite School Street. a 13

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MRS CHILD'S NEW BOOK.

PHILOTHEA, a Romance, by Mrs Child just received by JAMES MUNROE & Co. Boston Bookstore. 134 Washington street. a 6

HUDSON RIVER.

LETTERS about the Hudson River and its vicinity written in 1835 and 1836 by a citizen of New York, just received by J

POETRY.

FOR THE REGISTER AND OBSERVER.

BAPTISM IN CHURCH.

The organ's peal
In fading strains hath died; and on the air,
Where echoing music played, and glad song rose,
Devotion's accents break. Pure One, whose arm
The infant's weakness, and the parents strength
Alike doth shield, guard, guide, and bless, we pray,
The child, whom trusting hearts in life's first hour
Have brought, like some sweet bud unopened yet,
To consecrate to thee. And, Father, shed
Thy light, thy blessing o'er its parents' way—
Since thou in love a holy charge hast given,
Oh make them faithful, while they educate
This angel spirit for its angel home.

And now the Priest
That helpless one receives, while crystal drops,
Meet emblem of itself, its stainless brow
Bedew: Oh holy rite,—the child of man,
The frail, the erring, tempted child, while yet
Upon life's threshold, offered up to God.
As when by Jordan's stream, divinely sent,
The peaceful dove bore witness to his claims
Who wore the title of the Prince of Peace,
And heavenly accents on the tranquil air
Proclaimed him 'son beloved,' so here, methought,
The air was vocal with the joyous song
Of spirit voices welcoming the child,
While, calm the hour, earth's stormy passions still,
In such like strain they sang.

O'er thy path, sweet child, we fling
Flowers that bloom in heaven;
Virtue, innocence and truth,
Loveliest flowers are given.
These shall bind
Thy infant brow;
Years as now,
The wreath shall find.

We thy guard, sweet child, will be;
Years and time must know decay;
Midst their sorrows and their joys
Angel guides attend thy way.
Blest with love,
Life's mission o'er,
Thou shalt soar
With us above.

* * * * * *

Awhile that child
In life's glad scenes rejoiced, still loving,
Deeper loved, bound strong with many hearts.
Say, spirit! doth its angel guides on earth
Still guide its steps in heaven?

F. A. W.

MISCELLANEOUS.

ECCLESIASTICAL HISTORY OF PLYMOUTH.

'Just men they were, and all their study bent
To worship God aright, and know his works
Not hid; nor those things last, which might preserve
Freedom and peace to man.'

The first Church in New England, founded at Plymouth in 1620, was a part of the church under the pastoral care of the celebrated John Robinson. 'In the fall of 1608, the churches under Mr Clifton and Mr Robinson, in the North of England, being extremely harrassed, some cast into prison, some beset in their houses, some forced to leave their families, they begin to fly over to Holland with their Rev. Pastor, Mr Clifton, for purity of worship and liberty of conscience.' In consequence of cruel persecution in their native country for their non-conformity, Mr Robinson and his band of Christian brethren exiled themselves to Leyden, in 1610, where they resided almost eleven years. Their situation among the Dutch did not afford them the advantages and facilities which were desirable. Their resources for support were greatly deficient, the employments for their sons entering on the stage of life were altogether ineligible, and there were reasons to apprehend that by intermarriages with the Dutch they would lose the English character, for which they still retained a natural attachment. Dissatisfied, therefore, with their situation as a permanent residence, after the most mature deliberation they resolved to emigrate to the unexplored shores of America, trusting in Divine Providence for protection. (See page 13th.) Their agents, employed to negotiate in England for a territory for settlement, described in touching language, their feelings, and the reasons which induced them to emigrate; that they were well weaned from the delicate milk of their mother country, and inured to the difficulties of a strange land; that they were knit together in a strict and sacred bond, by which they held themselves bound to take care of the good of each other, and of the whole: no small things would discourage them, or make them wish to return home. They had acquired habits of frugality, industry, and self-denial, and were united in a solemn covenant, by which they were bound to seek the welfare of the whole company, and of every individual person. The letters also contained an exposition of their religious creed, as agreeing with the French reformed churches in faith and discipline, and differing only in some incidental points. But they abjured all right of human invention, or interference in religious matters, not building their hopes on ceremonial observances and on systems of worship. They would have the church thoroughly reformed; that is, purged from all those inventions which have been brought into it since the age of the apostles, and reduced entirely to scripture purity. They were actuated by a natural and pious desire of perpetuating a church, which they believed to be constituted after the simple and pure model of the primitive church of Christ; and a commendable zeal to propagate the gospel in the region of the new world.

'Like Israel's host to exile driven,
Across the flood the Pilgrims fled;
Their hands bore up the ark of Heaven,
And Heaven their trusting footsteps led,
Till on these savage shores they trod,
And won the wilderness for God.'—*Pierpont.*

We learn by Dr Belknap, that the particular sentiments, as to ecclesiastical government, which were held by the church over which Mr Robinson was pastor, and which had a peculiar influence upon the conduct and character of the settlers of Plymouth, have been comprised under the following heads:

1. That no church ought to consist of more members than can conveniently meet together for worship and discipline.

2. That every church of Christ is to consist only of such as appear to believe in and obey him.

3. That any competent number of such have a right, when conscience obliges them, to form themselves into a distinct church.

4. That this incorporation is, by some contract or covenant, expressed or implied.

5. That being thus incorporated, they have a right to choose their own officers.

6. That these officers are pastors, or teaching elders, ruling elders, and deacons.

7. That elders, being chosen and ordained, have a power to rule the church, but by the consent of the brethren.

8. That all elders and all churches are equal in respect of powers and privileges.

9. With respect to ordinances, they held, that baptism is to be administered to visible believers and their infant children, but they admitted only the children of communicants to baptism. That the Lord's supper is to be received sitting at the table, (whilst they were in Holland they received it every Lord's day.) That ecclesiastical censures were wholly spiritual, and not to be accompanied with temporal penalties.

10. They admitted no holidays but the Christian Sabbath, though they had occasional days of fasting and thanksgiving; and, finally, they renounced all right of human invention and interference in religious matters.

Having sold their estates in Holland, and put the proceeds into a common fund, they began to make preparations for their departure; but so entirely were their minds devoted to religious contemplation and pious exercises, that no secular concerns could be transacted without first offering their aspirations to Heaven for guidance. The aid of the Lord was invoked with sincerity and in all their worldly concerns. Greatly, indeed, were they strengthened and encouraged by the glorious example and fervent prayers of the venerated pastor.

In the early part of the year 1620, Robinson delivered a discourse, the object of which was, to strengthen and confirm the resolution of those who were about to go to America. They had ascertained that a majority of the congregation were inclined to emigrate, but all who had come to that determination could not immediately prepare themselves for the voyage; those who remained, (being the majority,) required of Robinson that he should stay with them, and proposed that Brewster, the ruling elder, should go with the minority; and such was the final arrangement. The minority were to be an absolute church of themselves, as those who should stay, with the proviso, that as any should go over or return, they should be reputed as members, without further dismission or testimonial. The others intended to follow as soon as circumstances would permit.

In July, of the same year, they kept another solemn day of prayer, and Mr Robinson again preached to them, selecting for his text the very appropriate words in Ezra, chap. viii. verse 21: 'I proclaimed a fast at the river Ahava, that we might afflict ourselves before God, to seek of him a right way for us, and for our little ones, and for all our substance.' This passage was singularly and strikingly adapted to the occasion; and the exhortation in this celebrated sermon breathed a noble spirit of Christian liberty, and discovered a spirit of liberality, the more wonderful as the age was an age of bigotry; and proceeding, as it did, from one, who, at one period of his ministry, had been distinguished as a rigid and unyielding Separatist. 'Brethren,' said he, 'we are now quickly to part from one another, and whether I may ever live to see your face on earth any more, the God of Heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveal any thing to you, by any other instrument of his, be as ready to receive it, as ever you were to receive any truth, by my ministry; for I am fully persuaded, I am very confident, that the Lord has more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it, and the Calvinists, you see, stick fast, where they were left by that great man of God, who yet saw not all things.

'This is a misery much to be lamented, for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but, were they now living, would be as willing to embrace further light as that which they first received. I beseech you to remember that it is an article of your church covenant, that you shall be ready to receive whatever truth shall be made known to you from the written word of God. Remember that, and every other article of your sacred covenant. But I must here, withal, exhort you to take heed what you receive as truth. Examine it, consider it, and compare it with other scriptures of truth, before you receive it; for it is not possible that the Christian world should come so lately out of such thick anti-christian darkness, and that perfection of knowledge should come forth at once.'—*Thacher's History of Plymouth.*

[From the Hingham Gazette.]

ATMOSPHERE.

A brief sketch of one in the course of Lectures delivered by Rev. Mr Brooks, to the children of his parish.

The atmosphere, or air which we breathe, is a thin, elastic, invisible fluid. The earth swims in it. The sun, moon and the planets, have atmospheres of their own. Our atmosphere has weight and is kept close to the earth like other heavy bodies. It presses upon the earth and upon the water. It presses on every part of the human body. Supposing 15 square feet to the human body, the atmosphere presses with a weight of more than 30,000 pounds. We do not feel this pressure because the air presses equally on all sides; and as our bodies are completely filled with air, this air within presses outward and counterbalances the air outside. We stand in air, as a boy stands in the calm water, without feeling any pressure on either side. The air is composed of several parts, called gases, mixed in different quantities; viz. out of 100 parts, 79 parts are nitrogen gas, 20 parts are oxygen gas, and the remaining one is carbonic acid gas. There are sometimes slight infusions of other gases, and sometimes these, just named, are mixed a little differently. Oxygen supports life; nitrogen does not. These I explained to you when I spoke on the human lungs. I wish to fix your thoughts now on the carbonic acid gas; that unit in the atmosphere. The three gases, of which the atmosphere is composed, are capable of existing alone and unmixed. Chemists can separate them, and bottle them up in safety. They sometimes, owing to peculiar circumstances, exist in nature separately. This is very unusual. In the atmosphere the wise Creator has mingled them in just those proper proportions which will best support life in man, animals and vegetables. With equal wisdom has he made the lungs to receive the air, as the stomach does food. The air taken into the lungs leaves behind its proper nourishment, and the rest is thrown away; i.e. the oxygen is retained and the rest breathed out again. When you breathe, therefore, you separate, like a chemist, the different parts of the atmosphere, and the carbonic acid gas, which you breathe out, is so much heavier than common air that it falls down on the floor almost as quick as water would. This carbonic acid gas will not support life when taken alone. No—it is so different from oxygen, that it will almost immediately destroy life. Oxygen, if taken alone, is so strong as to destroy life by producing inflammation of the lungs. It must be weakened by uniting with other gases. O! how good and thoughtful and kind has God been to mingle the parts of the air so as to make us healthy and happy!

I have said that carbonic acid gas can be separated or made by chemists. Put some chalk in a common retort and pour on it sulphuric acid, diluted with about six times its weight of water, an effervescence will ensue, and carbonic acid gas will be disensaged. The breathing of men and animals produces it. If you are cruel enough to try the experiment, you can test the truth of these statements by taking two mice. Put each of them into a separate glass bottle; let one bottle be set upright with its mouth open; let the other be laid down on its side and its mouth covered with tin full of holes so that the mouse can come and breathe fresh air. The last mouse will remain alive and be well, when the other has breathed himself to death! The mouse in the upright bottle having eaten up, with his lungs, all the oxygen in the bottle, and having breathed out the heavy carbonic acid gas long enough to cover himself in it, at the bottom of the bottle, gasps and dies.

This carbonic acid gas is so heavy that it is found in the bottom of tombs, cellars, wells, brewer's vats &c; where it rests and will not mingle with the atmosphere above it. People who descend into wells ought always to let down a lighted candle before them. If there be any of this gas resting on the bottom, the candle will go out; for a flame cannot live where there is no oxygen, any more than a man or a mouse. The most remarkable collection of pure carbonic gas, known in the world, is in the celebrated '*Grotta del cane*,' (Dog's cave) near Naples. This cave, mentioned by Pliny, a Latin historian, was, before the Christian era, much what it is now. It is situated in the side of a sandy hill, and, measuring it with the eye, its length, I should judge, is ten feet, its width four or five, and its height six or seven. It has an old door, which is kept locked in order to make visitors pay. On opening this the dark sides of the cave look as any shut up cavern would. There is no incrustation or deposit of saline matter. No smell is emitted, except what belongs to all subterranean places. The bottom of the cave is made very level with sand, and this is the only part which exhibits any marks of human construction. The sill of the door is about a foot and a half above the bottom of the cave, and is banked up with earth, as a dam, to keep the gas from running out; for the weight of this gas being, to common air, as 15 to 40, would make its escape if not so confined. The gas therefore rests, like water, 14 or 16 inches deep on the floor of the cave. I asked the Italian, who came to show and explain the wonders of the place, to tell me all that could be told about the cave, and show me all that could be shown. These I will briefly relate. He said a man might walk in the cave without any danger. I immediately jumped in. He followed. He pointed to a small crevice or seam in the rock about 2 feet above the floor, out of which the pure carbonic acid gas runs down with about half the rapidity of water. Above this is good common air. His first experiment is with a pistol. Powder is put into the pan, and with a good flint, he puts the pistol below the surface of the gas and snaps it. It does not go off. He tries several times; and it does not take fire. He then lifts it above the gas and snaps it, and it goes off. Powder cannot burn without oxygen. He next takes a large torch 4 feet long made of ropes and rags saturated with tar, grease, and wax. When well lighted he lets it down into the gas. It goes out. I took this torch and let it down part way into the gas, so that half of the flame was out and half in. The part that was in went out immediately and the other part kept burning. Next came the dog, a small, black, pugg-nosed fellow. His master took him into the cave and held him just above the surface of the gas, and he continued unaffected; he then held him under it and he immediately began to gasp and twitch as in the agonies of death. I begged him to take him out; but no, he wished to prove all things. He held him a minute and the poor sufferer's struggles were over. He laid stretched at full length on the sand, immoveable. He was in the gas 2 minutes. He was now taken out and laid on the grass, and in about a minute began to show signs of life. In five minutes animation was wholly restored, though at first he staggered like a drunkard. This dog sometimes dies three or four times a day, and though he has followed this business for several years he grows fat upon it! Smoke was now mixed with the gas, and its surface became visible; I blew upon it and it moved as waves of water. The last experiment was my own. I stood in the cave, bent down my head near the gas, then took both hands full of it and splashed it up violently into my mouth and nose. I thought I was suffocated. It had a pungent, choking power like the fumes of strong vinegar rising from heated iron. However, I sprang out of the cave and was convinced that all which I had heard of the *Grotta del Cane* was true.

My young Friends: I have made these remarks that I might benefit you by the inference which arises from them. You have seen how wisely God has balanced and mingled the different parts of the atmosphere which you breathe. Mixtures, different from these, would injure your health; and if oxygen or nitrogen, or carbonic acid gas be taken into the lungs *alone*, either of them would in time destroy life. They may be used separately as medicines; but for our daily use God did not intend them to be used separately. So is it exactly with alcohol. Alcohol exists in many things; in corn, wheat, vegetables, fruits &c; but it exists in them mixed with other neutralizing properties, which make it healthy. God has mixed it in them as he has oxygen in the air; and if we extract it, i. e. separate it from the combinations which God has judged proper for it, then it is converted into poison, and will in time destroy life. I beg you to think of these things, and resolve to avoid *alcohol* as you would destruction. May God bless you.

THE WEATHER.

The summer, thus far, has been remarkably cold. We have had a few warm days, but comparatively very few. During the month of June, the thermometer rose once as high as 81, at 1 o'clock, but the average at that hour was below sixty, perhaps not more than 55. In July, the average of the thermometer, although a few times it has risen as high as 90 or 92 at noon, must have been less than 75. The friend who furnishes our thermometrical record, has promised to give us a comparative statement of the mercury during the months of June and July for several years. We think it will appear that those two months have been colder this summer than in any year since 1816, which if we do not misremember was a summer of extraordinary cold.

An inquiry of a friend whether the thermometer ever often rises higher than 100, has reminded us of the summer of 1825, the hottest summer within our recollection, and we think it not improbable, within the recollection of any man living. On the 12th of July, that year, the thermometers in Salem ranged as high as 104; and several times afterwards it rose to 102. The weather continued oppressively hot during the whole month. From all parts of the country there were accounts of the unprecedented heat, and, in many places, of most disastrous effects. Many lost their lives in consequence of the extreme heat, both by excess of fatigue and imprudence in drinking cold water. There were one or two deaths here, in Boston nearly 50, and in New York a great number, which were attributed to overpowering heat. A young woman in this town was so powerfully affected by an exposure to the sun for a short time that derangement ensued. A vast number of stage horses fell victims to the uncommon heat; and even the fish in ponds were suffocated. In a pond in Rhode Island, of about three acres, and where the water was three feet deep, several hundred perch, pickerel, &c. some weighing a pound and a half, were found floating on the surface of the water, and large quantities were taken from the bottom, exhibiting no signs of life. In Concord river, also, the heat occasioned the death of multitudes of fish.

In New York, during the second week of July, of the summer of which we have been speaking, 197 deaths occurred, 60 more than ever happened in any week previous. Thirty of the number died from drinking cold water, and a considerable number from apoplexy, inflammation of the brain, and sudden death. The thermometer on the 22d and 23d of the month scarcely varied during the day from 95 degrees in the shade, and the mercury did not fall much in the night season. The ravages of death in New York on these two days were truly melancholy. Twenty-five inquests were held upon the bodies of persons who came to their death by means of heat, or by drinking cold water. The civil authorities put cautions upon the pumps, printed in large letters.

These deaths by cold water, it was pretty well ascertained, were in nine tenths of the cases owing to the fact that the vitals had been previously destroyed by drunkenness. Cold water, it is true, should be drunk with caution by the most temperate, when overheated; but there is really but very little danger of its effects, except with the intemperate, whom it easily destroys.

We remember hearing the venerable Dr Holyoke, who then had devoted eighty years of a mature life to the pursuits of science, and to the observations of nature—remark, that the heat of the summer of 1825 had exceeded that of any summer since 1749: at that time thermometers were not in use here; but he distinctly recollected that there were two extremely hot days in September, when he thought the mercury would have stood at 110 in the shade: the air was like a sirocco, and so oppressive and insupportable that it was a relief to escape from the current of the breeze.—*Salem Landmark.*

[From the Reformer].

LOVE AND HATRED—*An Allegory.*

BY A. BRONSON ALCOTT.

There was a little Feeling once felt very much: he wanted a shape so that he could see himself and be seen. And he wanted something good enough to love. For he was full of love himself, and could not rest till he had found some beautiful creature to have his love. One day he thought and felt so much about having a shape so that he could see his love, that one came to him: he took the shape of a little child, beautiful, good, and he had a little pair of wings to carry his love about with. The sight of himself made him very happy; but he wanted so much the more to give away his love to some one, and so he flew all about to find the one that seemed good enough to have it. He passed by a great many little children, a great many flowers and beautiful things, and he loved them all, but they could not take all his love, so as to make him as happy as he wanted to be. And he sighed a good deal. But at last he flew into the dwelling of a little girl, who was sitting by the fire just as the sun went down, and he looked into her face, and saw that she was good, and so he settled on her beautiful lips, and began to kiss them, so that she might feel her love, and give it forth to his. And so she did. And when she had given it forth, she became just as he was, all love, and wanted to give it to others. So she called her little sister and kissed her, and from her sister she went to her father and mother, and they all loved one another more than ever, she thought, because her own heart was so full of love. And this love grew more and more as she tried to feel it more and more, so that in a little while it sent away every naughty feeling from her, and seemed to be the one feeling of her heart. Every body seemed better, every thing seemed more beautiful than it did before. She seemed to have brighter eyes, and a kinder heart, and every thing and every body too. She was happy all the while, and made every body happy around her. And every day the little 'Feeling' used to come and sit upon her lips and kiss her, and she drank in his kisses, as if they were honey.

He gave her all the love he had, and she gave him all hers, and yet she had just as much for her little sister and every body else. *The more she gave away, the more she had.*

Now there was another Feeling beside the little winged one that visited her so often, and he knew how fond they were of each other. And as he did not like the little winged one, and liked to show his dislike whenever he could, he set about making the little girl dislike him also.

So changing himself into the shape of the little winged one, (for he could change his shape;) he flew on to the little girl's lips one evening just after she had finished eating her supper, and began to kiss her, just as little Wing did. Now the little girl had not been so good as common that day for she had not kissed her sister when she wanted to be kissed, and there had been a naughty thought in her mind, and little Wing had not been to see her at all. So she thought he had come now, and she was glad, for she hoped he would drive away the naughty thought that had kept coming into her mind every time she saw her sister's face, and every time she saw her sister sitting in her mother's lap. She wanted to sit there herself, and so that good Feeling had left her, and the naughty one had come.—Little Wing stayed at home all day and sighed: he even cried because his little friend treated him so unkindly. But he did not give her up; he thought she would love him again some time and be good.

Now the naughty Feeling, when he alighted on the little girl's lips, began to kiss her, and to try to make her kiss him. And so she did.—And at last he flew away. But he had scarcely gone before the little girl began to feel very naughty, and to hate her little sister; for the naughty one had given her Hatred instead of Love, and he had filled her with it. So she went to her little sister, and struck her in the face, and made her cry very hard while she sat in her mother's lap, and then she spoke unkindly to her mother, because her mother told her she was naughty. She did not feel sorry. So her mother shut her up in a little room to think of what she had done, and to let her try to be better if she would. She punished her to make her get some love by sending away her hatred.

While the little girl was sitting all alone, she could not help thinking of herself. And at first she thought she would go on and be naughty, and not be sorry at all for what she had done, and the naughty one began to think that he should make her mind him, and he set out from his dark place to fly on her lips again, and give her some more hatred, so that she would not want to be sorry; but just as he was about settling on her lip, she heard her sister's little voice, saying, 'I will go in, mother, and see if sister is going to be good,' and this made her think of her sister, and how she had hurt her, and how her sister wanted her to be good. And the love came again into her heart, for the little winged one was always ready to bring it, when the goodness came first. So he alighted upon her lips; but not till he had wiped it with his tears, because he well knew that his enemy had been there, and feared some of his bittersweets might be there.

Hatred could not stay, so he flew back with his great wings to his own dark place. But the little girl heard his wings, and then she knew that she dad done wrong, and felt sorry, and Love kissed her again, and she promised him that she would be good and love him again. And he told her to go and kiss her sister and her mother too, and tell them how sorry she was. So she did, and her father gave her a kiss for her being good again. And the little winged one staid with her, and would not let the naughty one come near her, though he sometimes tried hard to do so.

And after a while the little girl became a little winged one herself, and watched over her little sister. She was a *Love*, and could not hate, for her heart was good.

ANIMAL MAGNETISM.

A correspondent of the Boston Medical Journal reports a case, in which the young patient is a native of this town. In company with several medical gentlemen, we have witnessed the process of magnetization upon her. The operation is precisely described in the passage we have quoted.—*Salem Gazette.*

The experiments and operation herein mentioned, were performed on a girl of the age of 12 years and a half, and who has been affected with epilepsy ever since her 6th year. She is under the care of M. Bugard, a French teacher in this city, and not a professor of magnetism, who disinterestedly uses his magnetic powers for the benefit of his fellow creatures, and in philosophic investigation. The patient has been magnetized 13 times, and often in presence of Drs. Ware, Lewis, and Glover, of Boston. She certainly has been affected by the operations, and apparently favorably. That she is under the influence of magnetism, will be evident from the following statement.

On the 29th a molar tooth was extracted by the writer, in presence of Drs. Ware and Glover; not only without awakening her, but without even the slightest indication of feeling on her part. After she awoke, 10 or 15 minutes having elapsed, she conversed with us without any reference to what had taken place. These circumstances, so extraordinary, both from the age and sex of the patient and the nature of the operation, led to the invitation of several scientific gentlemen to witness the operation of this day. We subjoin the history of the scene of the 30th of June, at which Professor Treadwell of Harvard University, Drs. Ware, Lewis, Harwood and Lodge, A. D. Parker, Esq., and Messrs. Ware and West, medical students, were present.

Pulse before magnetizing, ranged from 84 to 90. Mons. B. began at 19 minutes before 10. The patient immediately complained of feeling sleepy. At 4 minutes the tickling of the lips, nostrils and ears of the patient produced no motion; the right eye-lid was raised, the lower lip was drawn down without her notice. 9 minutes. At this time her pulse were 100 per minute. At 10, Mons. B. asked how she felt, to which she replied that she was sleepy; she complied with his request that she should open her mouth. Dr Harwood then extracted one of the molar teeth (it being deciduous and decayed.) Dr Ware perceived no change of pulse during the operation, although there was a flush over the whole countenance indicative of considerable pain. Mons. B: Louisa, how do you feel? I feel the tooth. Have they pulled a tooth for you?—Yes.—During all this time the patient remained apparently sound asleep, Mr Parker clapped his hands very near her ear, when a slight action of the eye-brows and a flush of the cheeks ensued. 33 minutes; lips and nose tickled without motion. Dr Ware: Do you feel any thing? No.—Nothing?—No. 15 minutes: Mons. B.: Louisa?—Sir.—Awake, I wish you to rise. She did so immediately. Did you feel any thing about your mouth?—Yes.—What?—Tooth out; I know my tooth is gone, by my tongue and the blood. Dr Lewis: Who extracted it?—Don't know; one of the Drs.—You are positive you have been asleep.—Yes.—How long do you suppose you have slept? Don't know. Dr Harwood: Did it hurt you a little? Not at all. Dr Lewis: Then you did not know any thing about it?—No. Prof. Treadwell: Did it not hurt you? No. Did you know when he pulled it? No. How do you know it is gone? Because my mouth is bloody only when my teeth are pulled. How do you know there is any blood? I perceive it in my mouth. BENJ. H. WEST.

Boston, June 30th, 1836.

A MOST NARROW ESCAPE.—Yesterday morning, the stage for Boston, by way of Greenfield, Messrs Baker and Walker proprietors, left this city about two o'clock with nine passengers. It ascended the hill about a mile and a half east of Troy, where the road passes along the banks of the Poestenkill creek, at the height of from 100 to 150 feet above the rocks and water below. Between the road and the declivity down the bank, there is a ridge of earth and rock several feet in height and of considerable width, which is ample protection to the road. By some unaccountable means the horses—the driver was probably asleep—got upon this ridge in going up the ascent, instead of keeping the road, and passed along upon it some distance. A passenger, who was on the driver's box,—it being somewhat dark,—discovered the danger, warned his fellow passengers of it, and insisted upon their immediately getting out of the stage, which they did although the driver had previously attempted to back his horses in order to return to the road. After the passengers had left the stage, and the driver had backed it a little farther, the hind wheels run off the bank, the king bolt came out, and the hind wheels, with the body of the coach, were precipitated down the banks and rocks about 120 or 130 feet, and literally dashed to pieces on the dry rocks by the side of the water. The baggage was mostly thrown into the stream, floated down, and lost, the trunks having been split and broken. The proprietors, Messrs Baker and Walker, promptly paid yesterday, the passengers, for the loss of their trunks and baggage, to the amount of about $500.—*Troy Whig.*

HARVARD UNIVERSITY.

THE Medical Lectures in Harvard University will begin at the Massachusetts Medical College, Mason street, Boston, the first Wednesday in November next, at 1-4 before nine, A. M., and will continue three months. For one month after the end of the course, Lectures will be delivered in the College, and the Dissecting Room will be open to such Students as may remain, without additional fee. Such Students may also attend the practice of the Massachusetts General Hospital.

Anatomy and Operations in Surgery,	Dr Warren.
Chemistry,	Dr Webster.
Materia Medica,	Dr Bigelow.
Midwifery and Medical Jurisprudence,	Dr Channing.
Principles of Surgery and Clinical Surgery,	Dr Hayward.
Theory and Practice of Physic,	Dr Ware.

Clinical Lectures will be delivered as usual on the cases in the Massachusetts General Hospital.

NEW DISSECTING ROOM.

A new Dissecting Room is now building, and will be finished before the Lectures begin. It will occupy all the vacant land at the east of the Medical College. Every care is taken to make this important part of a medical school as perfect as possible, so that it may furnish to the Student ample facilities for prosecuting his anatomical studies. The legal enactments of the State, so liberally and so wisely framed, will be faithfully and thoroughly applied to the accomplishment of their important objects.

WALTER CHANNING, *Dean.*

July 13, 1836. epis Nov. 2

DIVINITY SCHOOL OF HARVARD UNIVERSITY.

STUDENTS are admitted at the commencement of the academical year, passing an examination in Hebrew Grammar and the first ten chapters of Deuteronomy. Entering at other times, they are received to an advanced standing. If unknown to the Faculty, they are to produce satisfactory testimonials as to their character; and, if not Bachelors of Arts, they must have read Virgii, Cicero's Select Orations, Sallust, Jacob's Greek Reader, the extracts from the Historians and Orators in the first volume of Collectanea Græca Majora, Butler's Analogy, Locke's Essays or some other accredited treatise on Intellectual Philosophy, Paley's Moral Philosophy, or some other standard work on Ethics, and some approved compendium of Logic, Rhetoric, Geography, Arithmetic, Geometry and Algebra.

Candidates for admission to an advanced standing are to show that they have been engaged in the study of Theology as long as the class which they propose to join, and they are to be examined in the pevious studies of that class.

Charge for tuition, rent and care of room and furniture, and use of class books, amount to $66 anually. Board may be had in the College commons. Each student must possess a copy of the Old and New Testament Scriptures in the original languages, the latter in Griesbach's edition. A copy of other class books is furnished on loans by the institutsn. Indigent student are aided from foundations and other sources. Three years, including vacations of ten weeks in each year, complete the term of residence.

Applications for admission are made, and the examination begins at the subscriber's lecture room, in Divinty College, at half past 9 o'clock, A. M. of the day before commencment.

Persons who have not studied Hebrew may be prepared for the examination in that language, if they reside in Cambridge for the purpoes, from the second week in July.

JOHN G. PALFREY.
Dean of the Faculty of Theology.
Cambridge, June 14.

THE OLD WORLD AND THE NEW; by Rev. Orville Dewy. A fresh supply just received by JAMES MUNROE & CO. 134 Washington st. j 23

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